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LONDON Published by M.H.V. Bolaffey for his Hebrew Grammar, Dec^r 4. 1820.

AN EASY
GRAMMAR
OF THE
PRIMÆVAL LANGUAGE,
Commonly called
HEBREW,

ENTITLED
אֶרֶה מִישׁוֹר

OR,
THE “ STRAIGHT PATH ”
TO
Real Knowledge,
Fully exemplified by
INSTRUCTIVE AND ELEGANT EXTRACTS.

To which are added,
IMPORTANT REMARKS ON LANGUAGE, BY WAY OF INTRODUCTION; A VIEW OF
POETRY AND HEBREW VERSIFICATION; AND A VOCABULARY, HEBREW
AND ENGLISH.

Also, to render it complete,

AN APPENDIX,
SHOWING HOW TO READ UNPOINTED HEBREW WORKS.

The whole combined and arranged so, that while the Acquirement of the
original Language is facilitated, it may serve as a Key to
other Languages, Antient and Modern.

WITH NOTES, PHILOLOGICAL AND ILLUSTRATIVE.

BY H. V. BOLAFFEY,

*Philological Professor of Oriental Languages in the University of Oxford, and accredited Master at
Eton College; Author of a “ Synopsis of Theology,” in Hebrew; the “ Aleph Beth,” &c.*

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TO
JOSEPH HART MYERS, M.D.

&c. &c. &c.

DEAR SIR,

THE ceremony of Dedication is not always useful, and often so humiliating as to detract considerably from the dignity of men of letters. But philological authors, who intend to write for the wider diffusion of valuable knowledge, are most inexcusable if they solicit any other patronage than that of professional merit.

*In giving the ornament of your name to this Book, I only place my work under its proper protector; a philosopher, who, zealous for his improvement in the medical science, acquired the Greek, Latin, and modern languages, in the University, and has refined his taste by a regular tour through the principal parts of Europe:
and,*

and, ever a warm admirer of the Hebrew, which he learned from his infancy, he has assiduously contributed to its cultivation as President of Talmud Torah* many years; and who is not less distinguished by liberality of conduct and amiableness than by those qualities which have gained him, in so eminent a degree, the confidence of the public in his profession.

When I add the consideration that I have the happiness of addressing a learned friend, as well disposed to favour as qualified to decide the fortune of the following pages, it is with singular pleasure that I embrace this opportunity of acknowledging myself,

Dear Sir,

Your most obliged

and devoted Servant,

THE AUTHOR.

* A religious Institution.

PREFACE.

PREFACE.

THE materials of the following sheets were read as Philological Lectures in the University of Oxford, early in the year 1808.* They were originally designed for the initiation of classical young men into the study of Hebrew: the plan of a Grammar was suggested, as being more extensively useful; and in this shape they are now respectfully submitted to the judgement of the Public.

The Author has divided this Grammar into Four Parts, with a view, that it may be calculated not only to encourage the young student in his pursuit, but also to assist such as may have already made some proficiency in the language. He has, therefore, noticed also the accent, the figurative expressions, the idioms, and versification, with suitable intimations to complete the Hebraist. The Rules and Observations are warranted by the authorities of the eminent *Massoretic* writers who have treated on this subject, such as Abenezra, Kimhi, Debalmis, Archivolti, and others, with extracts and examples drawn from the holy scriptures.

At the same time, the Author has availed himself of the ideas and reflections of others, he humbly hopes his Work will not be found to be wholly destitute of originality.

* This honour I received from the late Right Rev. Dr. Parsons, Lord Bishop of Peterborough, who was then Vice-Chancellor; and am much indebted to all the heads of Houses who have most handsomely afforded me every encouragement to give Lectures in their respective Colleges ever since that time.

The

The Introductory Parts, as well as the *Notes*, are intended not only to rectify abuses, and illustrate the subjects by comparative views of the Grammar and rationale of other languages; but also to invite the diligent student to inquiry and reflection, and to prompt to a more enlarged and philosophical research.

The Vocabulary, comprising many words of common and uncommon occurrence, will be found to contribute practically to unfold the genius of the primæval language.

The Appendix, containing observations, &c. respecting unpointed Hebrew, will, it is presumed, form a very useful addition to this Grammar.

While he endeavoured that his Work might not be defective in its parts, care has been taken to avoid a plan which may be too concise or too extensive; and studying to render the whole subject sufficiently comprehensive; what has been considered most difficult will be found here quite easy.

Solicitous to promote, in some degree, the cause of virtue, as well as of learning, he has introduced, on every occasion, only such examples and illustrations as have that tendency; with occasional allusions, which, he trusts, will meet the approbation of all his readers. For, though in this age, when valuable knowledge is more widely diffused, we may not so often want to be disabused of error; yet, amid the bustle of the world, to be reminded of truth may, at all times, be beneficial.

And wishing intensely his Work may be found as well executed as conceived, he begins with the Introduction.

CONTENTS.

CONTENTS.

	Page
DEDICATION	iii
PREFACE	v
INTRODUCTION	1
<i>The</i> GRAMMAR	17

PART I.—ORTHOGRAPHY.

CHAPTER I.*— <i>Of the Alphabet, &c.</i>	18
II.— <i>Of Words, &c.</i>	38
The two Dreams of Joseph	47
The first Dream analysed, &c.	53

PART II.—ETYMOLOGY.

<i>Of Etymology</i>	84
CHAPTER I.— <i>Of the Parts of Speech in general</i>	85
II.— <i>Of the Noun</i>	88
III.— <i>Of the Substantives, &c.</i>	89
IV.— <i>Of the Article</i>	91
V.— <i>Of the Genitive Case</i>	93
VI.— <i>Of the other Oblique Cases</i>	102
VII.— <i>Of the Declension of Nouns</i>	104
VIII.— <i>Of Proper Names</i>	116
IX.— <i>Of Adjectives, &c.</i>	125
X.— <i>Of Pronouns</i>	128

* The Author intended to have divided the whole Work into small Chapters; but, finding it took up too much room, it was thought adviseable to make them larger after some sheets were already printed.

CHAPTER

	Page
CHAPTER XI.— <i>Of the Affixes, &c.</i>	134
XII.— <i>Of the other Pronouns</i>	144
XIII.— <i>Of the Verb</i>	147
XIV.— <i>Of Irregular Verbs, &c.</i>	194
<i>Of the Verb of Existence</i>	289
XV.— <i>Of the Personal Affixes</i>	294
XVI.— <i>Of the Particle</i>	307
XVII.— <i>Of Derivation</i>	313
XVIII.— <i>Of the Analysis of Words</i>	326
Directions for finding the Root of	
Words	332
Philological Remarks on the Hebrew	
Words	334
XIX.— <i>Of the Nature of Accent, &c.</i> . .	347
Table of the principal regulating Notes	350
Table of the secondary Notes . .	353

PART III.—SYNTAX.

CHAPTER I.— <i>Of Syntax</i>	357
General Principles	360
II.*— <i>Of the particular Modes of Expression</i> .	385
III.— <i>Of the Analogical Figures</i>	415
IV.— <i>Of Style</i>	451

PART IV.—PROSODY.

<i>Of Prosody</i>	456
<i>Of Poetry and Hebrew Versification</i>	457
VOCABULARY	467
APPENDIX	489
CONCLUSION	492

* This, and the two following Chapters are, by a mistake of the Press, printed XX. XXI. and XXII.

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AN EASY
GRAMMAR
OF THE
PRIMÆVAL LANGUAGE, &c.

הוֹרֵנִי יי דְרֶכֶךְ וְנַחֲנִי בְּאַרְחֵ מִישׁוֹר

Psalm xxvii. 11.

INTRODUCTION.

IN ushering this Grammar into the world the Author begs respectfully to state his motives, and to explain, with the subjects of the work proposed, the principles on which they will be conducted first,*—

* The Author conceives it a duty to acknowledge that the handsome manner in which his humble performances have been received by a liberal public, together with the rapid sale of them, and the generous patronage with which he is honoured for this, animate him once more to contribute his mite to the cause of sacred literature. (See the “Monthly Review,” for November, 1811; the “Christian Remembrancer,” for September, 1819, &c.)

B and

and then to notice the utility of Hebrew studies as connected with intellectual pursuits.

It cannot be assigned, as one of those motives, that there are no works extant which profess to teach the Hebrew language: they are now very numerous. But the great number of Treatises, called Hebrew Grammars, already published, may, perhaps, be the best apology for his present undertaking, if the more fashionable or most modern among these professing to teach the Hebrew language without the *vowels* and without some of its CONSONANTS! without the stops! &c. marked by those *characters* commonly called the POINTS, are very justly considered to be the worst performances. These works have been generally so conducted that all competent judges are either reasonably offended with the erroneous principles they propagate, or are left to regret the *total absence* of those essential parts of the language which ought to be constantly kept before the learner's eye. The question whether the *points* are as antient as the letters, agitated at a time when
the

the European world was yet clouded with ignorance and barbarity, seems to have misled many :* some imagining that if they are not so antient they may be rejected as a *novel doctrine* ; others, believing that they affect only the pronunciation of the language, as it has been insinuated, thought they might be *conveniently* removed. But, surely the subject cannot have been duly examined by succeeding writers, who received the tale from their mistaken predecessors and have delivered it again, as *NEW schemes*, with magisterial authority and slavish exactness.

The doctrine of the points is very old, and the wise Teachers from whom we have the *plan* of them, are the members of that grand Assembly or Academy (*בְּנֵי־הַגְּדוּלָּה*) instituted by Ezra, the Scribe, at the time when he, with the Hebrew nation, returned

* In the fifteenth century of the Christian æra, Elias Levita is said to have been the first that broached the novel doctrine of the *late institution* of the points ; but as the points are spoken of in “ the Talmuds,” “ the Zohar,” and other works, known many centuries before him, it is probable it came from some other party.

from

from the Babylonian captivity to Jerusalem. This Academy was formed for the express purpose of deciding on all questions connected with Hebrew literature, and lasted for many successive generations; and, their number increasing, consisted at last of *one hundred and twenty* members. The prophets Haggai, Zechariah, Malachi, and Nehemiah the Prince were of the number; as, also, R. Yehushuang, son of Hananiah, and Father of the *Sanhedrin*, the Principals of Colleges, Head-Masters of Divinity Schools, and other Rabbies, eminent both in sacred learning and in descent, whose application, opportunities, and extensive reading enabled them to inform their contemporaries and successors of all that they had received from their ancestors on record aided by oral communication, according to the Mosaic constitution. They numbered, with conscientious attention, every word and every letter in the *Hebrew* SCRIPTURE, fixed the grammar, and made other regulations to perpetuate its integrity, which, at the time of the dispersion, were carried with the Hebrew people into all nations

nations as they remain at this day duly revered by all.*

The Mosaic constitution, it is well known, (even from the common version,) appointed the whole Hebrew nation, collectively and individually, sovereign and people, to be the guardian of the weighty matters it contains. The reverence due to the labours of these worthy men, which have so long subsisted, arises, therefore, not from any credulous confidence in the superior wisdom of past ages or from any prejudice at all, but as the just consequence of true and acknowledged positions ;—that, as this plan and their decisions have been longest known they have been most considered, and what is most considered is best understood.

Learners may soon see that the formation of

* Those who wish for farther information on this interesting subject may consult the works entitled “ *Sederaddoroth*,” “ *Zemach David*,” the preface to the “ *Yad ahazzakah* ;” by the great Maimonides, as also Sir Isaac Newton’s chronology.

HEBREW

HEBREW GRAMMAR differs in many respects from that of other languages commonly cultivated. There are some peculiarities in the Hebrew language which require to be handled in a different way. The original Teachers, therefore, formed this *plan*, called MASSORETIC, by which the *pure* and *real* knowledge of the language has been perpetuated:—a plan which needs but to be known to be highly admired;—and, when rightly understood, this desirable knowledge is speedily attained. This plan contains many particulars expressed with appropriate technical terms universally received in Hebrew literature, which being signs of conceptions derived from the very constitution of things, often possess the value of definitions, and ought, on that account, to be carefully retained. But these terms, being drawn from the language itself and not clearly explained, have been misunderstood by some and strangely misrepresented by others. The works in which they are retained, it must be owned, have too often appeared in a repulsive and discouraging form. Hence, perhaps, some modern writers have
affected

affected to reject the Massoretic plan, with many of its useful particulars, and attempted to substitute in its stead schemes which never could have been imagined, unless the inventors had racked their brains in search of something quaint or preposterous. The negative merit which these schemes possess is such that they may be considered as *master-pieces* of philological DISORDER and CONFUSION, by which the sacred purposes of truth have been retarded. And, happily for society, the works by which they pretended to teach the Hebrew language without the points, being found uncouth and futile, though a little while ago they were held in repute by some, are at last very deservedly neglected.

Now, there are two sorts of readers for whom this Grammar is intended. The first consists in erudite persons who have already acquired a more or less considerable knowledge of the Hebrew language: to them the Author submits his labours, with that due deference with which his satisfaction in having discovered in the Massoretic plan important principles

ciples and having invented an ameliorated method of teaching it should be announced.

The second description of readers includes those who have not entered upon the study of the Hebrew, yet who, either from the recommendation of others or from meeting with this book, may conceive the method herein adopted and elucidated as promising to be an easy *straight path* to the real knowledge of its Grammar. For the information of these, the Massoretic plan maintained is carefully traced as a perfect system of analysis. This will be found to give the true pronunciation of this language; and this alone affords the *fixed* CRITERION to determine the sense and application of every word in the Hebrew scripture and all other Hebrew works. And for their convenience the requisite particulars of grammar will be concisely introduced, with strictures sufficiently explanatory of the causes which produced the peculiarities in the Hebrew, or containing reasons by which they are defended. This will be of use to philologists who, from a literary spirit, may be disposed to pursue this study.

Strictures

Strictures on the Utility of Hebrew Studies as connected with Intellectual Pursuits.

All knowledge is valuable only in proportion as it is essentially useful. With regard to the utility and importance of Hebrew studies, attention is requested to a short elucidation of the advantages they confer in intellectual pursuits. Of these the *first* is GRAMMAR—a pursuit which, when properly conducted, may justly be said to serve as the foundation of knowledge and truth, and has therefore ever been recommended by wise and benevolent writers in all ages. As an indispensable acquirement in a state of civilization, we begin to learn Grammar early in life ; but, though it be usually among the “ first things taught, it is yet one of the last understood.”

Grammar comprehends certain rules respecting language and a knowledge of the rational principles upon which they are founded. These rules constitute the *art* by which we are directed in using language, practically, according to its existing state,

as established by approved or prevailing custom. As this custom or usage differed with time and circumstances the mechanical rules have also differed, but the rational principles, being genuine SCIENCE or the subject of real knowledge, like pure mathematics, are *fixed* and PERMANENT. It is then evident that no alteration, no diminution or addition can consistently take place in any part of language, unless from causes; and grammatical causes and order must be finally resolved into the constitution of the human mind. And if the student cannot be made acquainted with causes Grammar must lose the title of a liberal science. But, although rationale is the peculiar object of Grammar, it has not always been kept in view. Language consists of words used as signs of our ideas, expressed either in an *audible* or a *visible* manner. It is the only medium through which we can perceive the ideas and thoughts of others and communicate our own. As these signs exhibit the things which they are intended to represent more or less accurately, according as their real or established conformity to those things is more or less exact; it is evident, that, in proportion to our knowledge

knowledge

knowledge of the structure and properties of the words essentially, of their *relation* to each other, and of their real or established connexion with the ideas to which they are applied, will be the clearness and certainty with which we transmit our sentiments to one another.

When we attend to the alteration and variations that *language* has undergone at different periods, from its most early to the present state, it may be convenient to offer it to view according to its different formations, generally denominated different languages. The languages most considered by scholars may be divided into two *classes* from their most obvious difference in the mode adopted in writing them either from the right hand to the left, or from the left to the right. Viewing at a glance the history of nations we find that every language grew up from its infant to its adult state by degrees. In the formation of the Greek language, when *Cadmus* introduced letters into Greece from the East (קדם), and the Eastern mode of writing from the right hand to the left was retained, the words must have resembled

resembled those from which they were derived. But, since the Greek language began to be written from the left to the right, probably from a *sinister* motive, its formation has been greatly obscured.*

As the antient Greek Grammarians proceeded to settle how many different sorts there are of things, and thence how many distinct sorts of words or parts of speech, they admitted, like the orientals, only three, namely, two principal parts, the *noun* and

* As the Greek language was cultivated by the Poets *first*, the words, by many fanciful and irregular methods of derivation and composition, deviated so widely from the primitive character of their roots, that some seem to have thought the corrupted words to be originals. When the Philosophers began to be the instructors of men in place of the Poets, and the art of reasoning gradually improved, though the analogy of words to the things signified was so far lost that some supposed them arbitrary and conventional symbols, others owned the truth that they were rationally invented:

“Nomina verbaque non posita fortuito, sed quadam vi et ratione.”

This principle was maintained by the followers of Plato, who is said to have been personally acquainted with Jeremiah the prophet.

the

the *verb*, and one being subservient to both is the small part, or particle. This division seems to have been retained till the time of Aristotle, when a fourth part was added; and, by affected refinements and false learning “ Grammar quits the day-light, and plunges into an abyss of utter darkness.”

In the Latin language, being formed chiefly from the Greek, the words have been re-altered and varied until they became quite different. The pronunciation of these is lost for ever.

A multitude of words, derived from the Greek and Latin Languages, together with other words accumulated from all parts of the world, makes up the modern languages, dignified with the epithets of *rich* and *copious*. To these have been added those abstract and generalised words by which relation, &c. is expressed, as in English, Italian, French, Spanish, and other modern languages. In all these the words of which they are composed may, in a great measure, be considered as *symbols*, arbitrary and conventional, by which *right* and
wrong

wrong seem too easily confounded.* And as in arithmetic figures and cyphers pass for real sums, so these words pass for things taken and returned in current payment, though the real value of them is known only to the learned. But words could neither be arbitrary nor conventional originally. For, to suppose language to be formed originally in a manner arbitrary and conventional, without a due regard to rational principles, is to suppose an effect without a cause, which is a notorious absurdity.

The nearer we remount to the rise of language among different nations, it will be found to partake more of its rational character;—the nearer the

* All the abstractions and fancies, all the verbal sophistry and metaphysical puzzles by which language has been perverted may be traced to this turbid source. Mr. Tooke, in his philological speculation of a fanciful decomposition of words, reduced RIGHT into no other than *rectum*, (regetum,) from *regere*; so that *right*, in this wondrous vocabulary, means no more than the thing ordered: and *just*, from *jubere*, is of a similar import. For the confutation of such etymological speculations see Gulliver's Travels, about Lagado's studies.

fountain

fountain the purer the stream ;—the more antient and uncompounded the language the more similar it is to the Hebrew, which shews manifest design in its original formation.

In Hebrew, the words used as signs of our ideas are imitations consisting of simple articulate sounds or modulations of voice emitted from the thorax and expressed audibly by means of the mouth, as distinctly produced by the five organs of speech, namely, the throat, the tongue, the palate, the teeth, and the lips. The connexion between the ideas of the mind and the sounds emitted, make a sort of painting by the means of organic sound. And this principle, which is the foundation of all analogy in sound to the things signified, is discernible in every part of its fabric peculiarly characterised by PRIMÆVAL simplicity.

In the Grammar, the shape of the Hebrew letters comes first, as presented in the frontispiece.*

* The device was drawn and etched by my friend the Rev. R. Nixon, a private artist.

They

They are marshalled in three series, according to their numeric powers ; written in the original mode, which, like the diurnal revolution of the sun, is observable to this day. The upper series contains the nine units ; the central series the nine tens ; and the lower the nine hundreds. Next, the sounds of the letters singly ; then the vowel characters united with the letters, making syllables and words ; and, in the last place, the words united in a period, &c.*

* * In the prosecution of this undertaking I have been too much and too handsomely obliged by the illustrious, noble, and estimable individuals who contributed to promote its interest, not to feel their claims upon my gratitude. The condescending readiness with which the heads of Colleges and Halls, the Regius Professors and Fellows, the Masters of Public Schools and the Clergy, and the Supporters of Sacred Literature among the Laity, augmented the splendour conferred upon my Work, by the patronage of His Royal Highness the Duke of Sussex, and of their Lordships, the Noble and Spiritual Lords, demands my warmest and most sincere acknowledgements.

* To those who study Hebrew from conscientious motives, I humbly submitted my "SYNOPSIS of THEOLOGY."

HEBREW

HEBREW GRAMMAR, &c.

HEBREW GRAMMAR, (called דִּקְדּוּק *Dikduk*,) is the art of expressing the sentiments of our minds in the *primæval language* with justness and propriety, either by speaking or writing.

It is divided into four parts, viz. *Orthography*, *Etymology*, *Syntax*, and *Prosody*.

PART I.

OF ORTHOGRAPHY.

Orthography treats of letters and the method of forming words.

CHAPTER I.

OF THE LETTERS.

SECTION I.

Of the Nature of the Letters, &c.

The *Hebrew alphabet* consists of twenty-two letters, which are all *consonants*.*

They are written and read from the right to the left hand; and their *figures*, *names*, and *powers*,* are contained in the following table :

Figures.	Names.	Powers.*
א	אֵלֶף	Alef. of a in art.
ב	בֵּית	Beth. — b.
ג	גִּמֶּל	Gimel. — g — gimlet.
ד	דָּלֶת	Daleth. — d.
ה	הֵא	Hê. — h — have.
ו	וָו	Vâv. — v.

* See the Preface.

Figures.

Figures.	Names.	Powers.
ז	זַיִן	Zâin. of z, or, rather, ds*, in <i>beds</i> .
ח	חֵית	Hheth. — h in <i>house</i> .
ט	טֵית	Teth. — t, or, rather, dt*.
י	יֹד	Yod. — y — <i>yoke</i> .
כ	כַּף	Câf. — c — <i>calf</i> , generally.
ל	לָמֶד	Lâmed. — l.
מ	מֶם	Mem. — m.
נ	נוּן	Noon. — n.
ס	סָמֶךְ	Sâmec. — s — <i>sing</i> .
ע	עֵיִן	Hâyñ. Rather more guttural than the ח,* inclining to ng, in <i>ring</i> .
פ	פֶּא	Peh. — p.
צ	צַדִּי	Tsâdi. — ts — <i>bats</i> .
ק	קוֹף	Koph. — k.
ר	רֵישׁ	Resh. — r.
ש	שֵׁין	Shin. — sh.
ת	תָּו	Tâv. — t, and sometimes nearly like <i>th</i> , sharp.

It is requisite, the learner should make himself a *perfect master* of the alphabet before he proceeds any farther.

* See Harugat Abossem, p. 3, and Mikneh Abram, p. 8.

Observations on the Figures, &c.

1st. The letters כ מ נ פ צ are written thus - - - - - ך ם ן ף ץ when they are used at the end of words; hence they are called *final*. This variation of figure is made to render the writing more regular.

To assist the young student's memory, some grammarians have put these letters in an assemblage, which they denominate כִּמְנָפֶץ *Kemânpâts*,*

2d. To the ש belongs a dot, placed above it, at the right hand, thus, שׁ, which is called *Yemanith*; (יְמָנִית) and, when this dot is placed at the left hand, thus, שׂ, it is called *Semalith*, (שְׂמָאֲלִית); but, for shortness, the former may be called *Shin* and the latter *Sinn*.

There is another dot like this in use, placed in the middle of the letters, thus, בּ נּ תּ, &c. which

* For the convenience of the English reader, I shall be obliged to express the כ by *k*, before *e* and *i*.

is called *Dagesh* ; (דגש) but, when it is placed in the ה *He*, it is called *Mappik* ; (מפיק) of these, more in their proper place.

3d. As a word in Hebrew cannot be divided, so as to put part of it in one line and part of it in another, some letters are extended, to fill up the blank space that sometimes remains about the end of a line, and these extended letters are five, as follow : ה ל ס ר , which may be denominated thus : אֶהְלֶמֶת *Ehalmáth*.

For the reason just mentioned, the letters א and ל are often joined together, so as to make a distinct character, of which the shape is this אֶל , which may be called *Alef-lámed*.

The names of the letters are significant words, which begin with the letter that each word denominates : as, אֶלֶף *an ox* ; בֵּית *a house* ; גִּמְלָל (from גָּמַל *gàmàl*,) *a camel*, דֶּלֶת *a door*, &c.

All

All the letters are of the feminine gender.

Several letters have a near resemblance to one another in the figure ; but, as the power and signification are quite different, it will not be inconsistent to remark them very carefully ; viz.

בב גג דד הה וו זז טט סס עעץ שש

SECTION II.

Observations on the Sounds, &c.

Some letters of the *Hebrew alphabet* require more attention than the rest ; but, as it is extremely easy to acquire a just and accurate pronunciation of almost all of them, which, indeed, will be found highly useful,* it appears reasonable to suppose, that every *ingenious student* will be solicitous about it : those, that require more attention than the rest, are the following.

* See the Preface.

א is pronounced with a soft aspiration, answering to the French and Portuguse *a*, or the Greek α.

ב is sometimes pronounced with greater emphasis than a common *b*.

ה answers to the common English *h*, or the Greek ε.

ז in the sound is more like *ds* than *z*.

ח requires more aspiration than the ה, and its sound resembles the *h*, in *house*; but it is clearer in its articulation.

ט. The sound of this letter is not like the ה nor yet the ח, but an intermediate one that participates of both.

כ is pronounced like a hard *c*, as in *copper*, because it is supposed to have the Dagesh in it; but, when it is without it, its sound resembles that of the ח, or rather the Greek χ.

Ḍ has always the sound of a sharp *s*.

ṽ. This letter is, by Europeans, commonly pronounced like *ng* at the end of English words : as, *speaking, strong, &c.* probably, because it is the easiest to them ; but the natives of Africa pronounce it the best, as the real sound of the Hebrew **ṽ** is exactly like the Arabic **ح***, (Hâÿn.)

Ḍ is sometimes soft, like *ph* or *f* ; but, when it is final, it is always so.

Ṣ is pronounced like *ts* at the end of English words, or the German *z*.

Ṣ. This letter, (called *Sinn*,) has the sound of a sharp *s*, but not so sharp as the **Ḍ**.

Ṭ has often a sound, which resembles that of the *th*, sharp, but not quite like it.

* See Mikneh Abraham, p. 8, and Chr. Ravius, Gen. Orien. Gram. p. 161.

SECTION III.

Of the DAGESH, MAPPIK, & RAPHEH.

The *Dagesh*, (דָּגֶשׁ) already intimated, is either *emphatical* (חֲזָקָה *Hazák,*) or *light* (קָלָה *Kál.*)

The *Dagesh emphatical* doubles the power of the letter in which it is placed; as, the בּ, in דִּבֶּר, *dibber*, which is equivalent to בָּב; the מ, in יָמִים, *yàmmim*, to מָמ, &c.

The *Dagesh light* serves only to harden the letters that sometimes are soft; as, כֶּפֶת, *Kepàtt*, which, without the *Dagesh light*, would be pronounced *Hephath*. How they are known from one another, &c. will be shewn hereafter.

The letters ע ה ו never admit of *Dagesh*, and the א and ה but seldom.

The *Mappik* in the ה serves to augment its aspiration; as, אִשָּׁה, *ishah*; בֵּידָהּ, *beyàdah*, &c.

Any letter without *Dagesh* is called *soft*, (אות רפה, *Oth raphah*.) To mark this, a *dash* over the letter has been used, but now it is left out, and the letters are known to be soft only by the omission of the *Dagesh*.

To obtain a clear and distinct knowledge of the elementary sounds of the sacred language, which particularly demands the attention of the young student, the letters are distributed into five classes, according to the five principal organs of speech, that are chiefly concerned in their pronunciation: they are divided and may be denominated as follows.

- | | | | |
|----|---------------|------------------|-------------|
| 1. | אֶחָדָהּע | (àhéh-háng.) | Gutturals.* |
| 2. | יֶגָאֶכֶּק | (yegácák.) | Palatines. |
| 3. | (dàdtlánáth.) | Linguals. | |
| 4. | זָסָשֶׁרָטֶז | (dsáss-sheràts.) | Dentals. |
| 5. | וֶבָמָף | (vebámáf.) | Labials.† |

* I beg leave to remind the reader that the ך requires more aspiration than the ך; but, to perceive these and, indeed, other niceties about sounds, he must apply to a master.

† It happens, although seldom, that the letters of the same class are exchanged for one another; as, ך for ך, in אֶשְׁתּוֹלֵלוּ Psalm lxxvi. v. 6; or, the reverse, ך for ך, as in הִנָּחֶק Job vi. v. 5, &c.

SECTION IV.

Of the Vowels, &c.

A vowel or syllable is a sound formed by a single impulse of the voice, and represented in English by letters.

The Hebrew language has no vowel-letters,* but certain points, (נקודות *Nekudoth*,) which are placed above, at the side of, or beneath, the consonants, and are used instead of vowel-letters; hence they are called *vowel-points*.

The vowel-points, (תנועות *Tenuhoth*,) are *ten*, answering, in the sound, to the five vowels *a, e, i, o, u*, of most European languages, and, more especially, the western; as, Portuguese, Spanish, French, Italian, &c. with which, however, the peculiar sounds of the Hebrew vowels seem to agree much better than with those of the north.*

The sounds of these ten vowel-points are divided into two classes, of which one contains five

* See the Preface.

long* and the other five short vowels. The five long vowel-points, (תְּנוּעוֹת גְּדוּלוֹת *Tenuhoth Gedoloth*,) are these :

Figures.†	Names.	Powers‡.
אִ	קָמֶץ רַחֵב <i>Kámèts Râhâb.</i>	of <i>a</i>
אֵ	צִירִי <i>Tsèrè.</i>	— <i>e</i>
אִי	חֵירֶק עִם יוֹד <i>Hee-rek, with Yod.</i>	— <i>i</i> } long.
אוֹ	חוֹלָם <i>Holem.</i>	— <i>o</i>
אֻ	שוֹרֶק <i>Shoorek.</i>	— <i>u</i> }

The five short vowel-points (תְּנוּעוֹת קְטָנוֹת *Tenuhoth Ketanoth*) are these :

Figures.	Names.	Powers.
אֲ	פָתַח <i>Patah.</i>	of <i>a</i>
אֶ	סֶגוֹל <i>Segol.</i>	— <i>e</i>
אִי	חֵירֶק בְּלִי יוֹד <i>Hee-rek, without Yod.</i>	— <i>i</i> } short.
אָ	קָמֶץ הַטּוֹף <i>Kamèts Hatoof.</i>	— <i>o</i>
אֻ	קִבּוּץ <i>Kibboots.</i>	— <i>u</i> }

* Among grammarians, a vowel or syllable is called long when it is pronounced slowly and distinctly before it is joined to the next; as, the long *o* in *note* or *bone*, which requires, at least, double the space of time of the short *o* in *not* or *dot*.

† The א, ו, and י, are here introduced merely to shew the position of the vowel-points in respect to the consonants.

‡ See the Preface.

Besides

Besides these ten points, there is one, consisting of two dots, one above the other, thus, ⋈ , called *Shevâ* (שְׁוָא) and has generally the power of a very short *e*, but sometimes it serves as an *e* mute. This is subservient to all the others, (עֵבֶד עֲבָדִים) *Hebed Habadim*,) and helps to pronounce them; hence it may be called the *helping-point*.

This is occasionally connected with three of the short vowel-points, viz. *Patah*, *Segol*, and *Kamèts Hatoof*; to which it is prefixed, as a mark to diminish their original powers, and as such they may be called *semi-points*.

The three semi-points are these :

Figures.	Names.	Powers.
⋈ חֶטֶף פָּתַח	<i>Hatef Patah.</i>	of <i>a</i>
⋈ חֶטֶף סֵגוֹל	<i>Hatef Segol.</i>	— <i>e</i>
⋈ חֶטֶף קָמֶץ	<i>Hatef Kámèts.</i>	— <i>o</i>

From the preceding scheme, it obviously appears that the Hebrew language contains, in all, but fourteen vowel-sounds; and, to represent them,

we

we have *as many* distinct characters; a pre-eminence, which, if duly attended to, greatly facilitates* the acquirement of an accurate pronunciation.

And, to make this interesting subject as plain as possible to the learners, I shall arrange these fourteen characters, made use of to express all the vowel-sounds of our language, and shall annex to each of them an English word that conveys the sound of the Hebrew character, at least, as nearly as the nature of the respective sounds will admit.

Long Vowels.

1. אָ *Kamèts Ráháb.* *a, in far.*
2. אֵ *Tsère.* *e, — temporal or gr̄eat.*
3. יֵ *Hee-rek, with Yod.* *i, — dinner, or double ee.*
4. וֹ *Holem.* *o, — pole.*
5. וּ *Shoorek.* *u, — tune, or double oo.*

* It is easy to perceive the truth of this assertion, only by reflecting, that the chief difficulty that a learner finds in our modern, nay, even our native, languages, is, because they have many more original sounds than distinct appropriate characters to represent them; and a vowel has often three, four, or five, different sounds. The English is not, by any means, to be excepted; as, one *a* must convey the different sounds heard in *hat, hate, all, &c.*

Short

Short Vowels.

6.  *Patah.* of *a*, in *last*.
 7.  *Segol.* — *e*, — *bed*.
 8.  *Hee-rek, without Yod.* — *i*, — *did*.
 9.  *Kamets Hatoof.* — *o*, — *lot*.
 10.  *Kibboots.* — *u*, — *bull*.

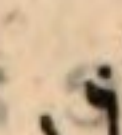
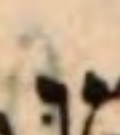
The Helping-point.

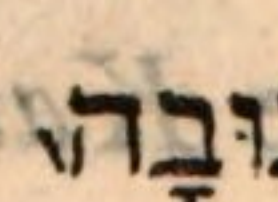
11.  *Sheva.* — *e*, — *loved*.

Semi-points.

12.  *Hatef Patah.* — *a*, — *attend*.
 13.  *Hatef Segol.* — *e*, — *open*.
 14.  *Hatef Kamets.* — *o*, — *son*.

Observations on the Vowels, &c.

1st. The vowel-points are always pronounced after the consonants to which they belong; as,  *be*, not *ib*;  *go*, not *og*;  *lo*;  *moo*, &c.

2d. The *Patah* ONLY, when it comes under the   or  at the end of words, (called  *Patah Genubhâ*,) is pronounced before them; as, in

 *זרוע*!

זֶרֶן zero-hàng, not zerong-ha ; but, as this is lost if the word takes any other syllable after such letters, as, זֶרֶן-וֹ zerong-ò, not zero-hàng-ò, we shall call this *Patah occasional*.

3d. When the *Shevâ* is pronounced, (called שְׁוָא נָחַשׁ *Shevâ Nhang*,) it may be called *syllabical*; and, when it is not pronounced, (נָחַשׁ *nah*,) *mute*.

*General Rules for the Application of the Vowels,
&c.*

Of all the points, there are two only that require particular explanation, and these are the *Kamèts* (קָמֶץ) and *Shevâ* (שְׁוָא).

As the *Kamèts Râhâb* (קָמֶץ רַחֵב) is in the shape like the *Kamets Hatoof*, (קָמֶץ חָטוּף) it is necessary to know, by some rules, how they are distinguished from one another.

RULE I.

The *Kamèts* is generally *Rahab*, (קָמֶץ רַחֵב) and has the sound of *ā*, in *far*; as, in בָּרָא *baràh*; קָרָא *karà*;

karà; עֲשָׂה *hasàh*; אָדָם *Adám*; נָהָר *Nahàr*;
 יַבְבָּשָׁה *Yabbashàh*; עָם *Hàm*, &c.

RULE II.

The *Kamèts* is *Hatoof* (חֲטוּף) only in a few instances, viz.

1. When the letter that follows it has a *Dagesh*;
 as, חֲגִי *hoggee*; רוֹנִי *ronni*, &c.

2. When the following letter is pointed with a *Sheva*, (which must be mute); as, עֲצָמָה *hots-mah*; חֲקֹרֶנִּי *hokrenee*; (unless a mark should be placed between this and the *Shevà*, when it would be *Ráháb* and the *Shevà* syllabical;) and in two or three other particular instances, which will be noticed hereafter.

Of the *Sheva*.

The *Shevà* is syllabical, (נַחַג *nhang*,)

1. At the beginning of words ; as, in יְרוּשָׁלַיִם *Yerushalaïm* ; וְקָרָא *vekara* ; לֵפִי *lephee*, &c.

2. When there are two next to one another in the middle of words, (which never happens at the beginning,) the latter is always *syllabical* and the former *mute* ; as, אֶשְׁמְרָה *eshmerah* ; מִכְנֵסִי *Micnese*, &c.

Observe, that, when they come at the end of words, they are both *mute** ; as, גִּרְדָּה *yáft* ; נִרְדָּה *ncrd*, &c.

3. When it is preceded by a long vowel ; as, טֹבְעָה *tubecah* ; שׁוֹמְרִים *shomerim*, &c.

4. When the letter to which the *Sheva* belongs has a *Dagesh* ; as, סַפְּרוּ *sapperu* ; דַּבְּרוּ &c.

5. When two letters, following each other in the same word, happen to be alike, (though after a

* See Mikneh Abram, Calimani, &c.

short vowel immediately) ; as, *הִנֵּנִי hinnenee*; *זִלְזִלֵּל tsilele*, &c.

Observe, that monosyllables are never pointed with a *Shevâ*, which shews that, of itself, it has no power.

The *Shevâ* is generally mute, (*נַח nah*),

1. After a short vowel ; as, *חֲסֵדֶכָּה hasdècah* ; *מִשְׁפָּחוֹת mishpahoth* ; *שׁוֹפְטָה shoftah* ; *לִפְנֵי lifne* ; *חֶבְרוֹן hebron* ; &c.

The syllables *לְ*, *בְ*, *יְ* are often prefixed to words ; and, to avoid the harshness of two *Shevas* meeting together at the beginning of a word, we have the following general rules.

1. If the word, to which either of these ought to be prefixed, begins with *י*, as, *יְהוּדָה yeme*, *יְהוּדָה yehudha*, &c. this *Sheva* is lost, and the *Sheva* of the syllable to be prefixed to it is changed for *Hee-*
rek ; as *בִּימֵי beme* ; *לְיְהוּדָה leyhudha*, &c.

Observe, that, if the מ should be prefixed to such words, it follows the same rule, although it were not pointed with *Sheva*; and we say, מִיְּהוּדָה *meyhudha*; מִמֵּם *memè*, &c.

2 If the word, to which either of these four syllables is to be prefixed, begins with any letter but י, its *Sheva* remains; but the *Sheva* of the ב, כ, and ל is changed for *Heerek*, and that of the ו for *Shoorek*, which render the succeeding *Sheva* mute; as, לִמְצָא *limtsò*; בִּפְרוֹחַ *bifro-hàng*; כִּלְשׁוֹן *kilshòn*; וּבְנֵי *oobne*; וּשְׁנֵי *ooshnee*, &c.

Observe, that the מ, also, in this case, changes the *Sheva* for *Heerek*, but it requires the *Dagesh* after it; as, מִבְּנֵי *mibbene*; מִמְּרוֹם *mimmarom*; &c. and, if the following letter should happen to be a ר, (which refuses it,) then it is changed for a *Tsere*; as, מִרְאוֹת *mereoh*, for מִרְאוֹת *mereoth*, &c.

Observe, that, after a syllabical *Sheva*, there can not happen another *Sheva* at all, nor
Dagesh,

Dagesh, (except in שֵׁתִּים,) nor does it come beneath the gutturals singly.

Of the Semi-points.

1. The *Hatef Patah* is generally adopted when any guttural, preceded by a *Patah*, comes in the middle of a word; as, the *ע* in אֶעֱלֶה *ahaleh*; which, if it were not guttural, would have been pointed with a single *Sheva*, and so the ה in וַיַּחַלֵּם *vayahalom*, &c.

2. The *Hatef Kamets* is used, also, for the same purpose; but, then, the *Kamets Hatoof* becomes *Râhâb*; as, in אֶהְלוֹ *âholo*, &c.

3. The *Hatef Segol* is used, likewise, when any guttural, preceded by a *Segol*, comes in the middle of words; and it is always placed beneath the א, belonging to names that begin אֵלִי; as, אֶלְעֶזֶר *elehezer*; אֶלְפָּלֶט *elephaleth*, &c.

Observe, that these, being commonly substitutes of the *Sheva*, have all its properties.

N. B.

N. B. As these and, indeed, other points are, in a measure, influenced by some idiomatical niceties, they will be noticed as they occur.

CHAPTER II.

OF WORDS, &c.

Words are articulate sounds, constituted of one, two, or more, syllables, used to represent our ideas, and are either *primitive* or *derivative*.

Words are primitive when they are simple and original; as, נָתַן *nathan*, to give; אֹר, *or*, light; &c.

Words are derivative when they are formed of primitives; as, מַתָּנָה *mattanah*, a gift; from נָתַן, מאֹרַת *meoorath*, a den; from אֹר &c.

And,

And, as the formation of words in Hebrew greatly depends upon an accurate knowledge of the letters, points, &c. before I quit this part of the grammar, I shall lay down such general maxims respecting them as will essentially enable the student to form a juster idea of the theory.

Of the letters א, ה, ו, י.

The letters א, ה, ו, י (*ehevee*,) are said to be silent (*nahoth*) when they serve only to lengthen the antecedent vowels which have the property of attracting them, and may be called *additional*.

The א and ה, in this case, are generally attracted by *Kamets*, (the latter, never but at the end of words,) the י by *T'sere* and *Heerek*, and the ו by *Holem* and *Shoorek*; which, however, may be either visible (*neeroth*,) or invisible (*nistaroth*,) in the following manner.

The word, in which they are visible, as, the א in וְקָאִם; the , in וְתִגִּיד *vetagged*; and the ך in הַגִּי; may be called *full*, (מֵלֵא *malleh*;) and, when invisible, as the ך in יַעֲבֹד *yhang-abod*; and סֻכּוֹת *succoth*, &c. it may be called *deficient*, (חֲסֵר *haser*.)

Observe, that any of these may be preceded by other vowels, which often occur in derivative words; as, רִישׁוֹן *rishon*; from רֹאשׁ *rosh*; פֹּאֲרָה *purah*; &c.

They are often silent though written; as, the א in בָּא *bah*; the ה in מָה *mah*; the , in פִּי *pee*; and ך in גִּי *ghe*; the ך in לוֹ *lo*; and לוֹ *loo*; &c. and are often understood though suppressed; as the two א in שָׁמַר *shamar*, whose sound is equivalent to שְׁאִמָּר, but which are omitted that the words may not be crowded with superfluous letters.

They are often sounded though suppressed; as, the א in רָקִיעַ *rakihang*; and , in יְרוּשָׁלַּיִם *Yerusha-laïm*, &c. which are pronounced as if they were written יְרוּשָׁלַּיִם and רָקִיעַ.

The

The ׀ is always silent at the end of words.

The ה, also, is silent if it has no point under it, or unless it has a *Mappik*, when it is distinctly articulated; as, בַּהּ *bah*; יָדָהּ *yadah*, &c.

The ו is always silent when preceded by *Holem* or *Shoorek*, otherwise it is fully pronounced; as, יָמָוּ *yamav*; פִּיו *piv*.

The ׳ is silent if preceded by *Tsere* or *Heerek*; but, if by *Patah*, *Holem*, *Shoorek*, or *Kamets*, it is sounded; as, קָמִי *kamäi*; אֲגֹוִי *aggoee*; בָּנוֹי *banuee*; &c. לְפָנַי.

Of the letters ב, ג, ד, כ, פ, ת.

When any of the letters בְּגַדְהָכָפֶת (בְּגַדְהָכָפֶת) begin a word, preceded immediately by another that ends with any of the letters ׳, ׀, ה silent, they do not admit of the *Dagesh*, called *light*.

If they are pronounced*, they generally require it; as, the ת in תְּבִיאָנָה *yudav tebee-ena*; the ת in בְּצִדָּה תָּשִׁים *betsidah tásim*, &c.

Of the Gutturals.

Of all the letters in the alphabet the gutturals are the most singular. Their nature is such that they can not always be subjected to the general mode of pointing; hence, when they occur, they generally occasion some change in the points.

1. When the ה and ע are final they require a common *Patah* or *Kamets* before them; as, נִשְׁמַע *nishmáng*; יִשְׁמַח *ismah*; שָׁבַח *sábhang*, &c. or an occasional *Patah*, (which has been mentioned in

* Our grammarians give four rules about the *Dagesh* of the letters ת, פ, כ, ד, ג, ב, of which this is one; and, as the other three depend upon some information that we have not yet seen, I shall omit them for the present. They imply these four rules, by four technical terms in the Chaldæ language; viz. מְפִיק, מְפָסִיק, מְרַחֵק, and מְרַחֵק, which signify, in Hebrew, מוֹצִיא, מְפָרֵד, דּוֹחֵק, and מְרַחֵק, which mean *expressive, separating, connecting, and from a remote cause.*

the last chapter, p. 31); as, רוֹבֵּעַ *robehang*; נְטוּחַ *natuhang*; מִזְבֵּחַ *misbeah*, &c.

2. They refuse the *Dagesh* and syllabical *Shevá*; and the *Heerek*, in the preceding letter (if it is servile); therefore, when the general order of the points would subject them to any of these instances, it is generally avoided in the following manner.

On account of the *Dagesh*, the point of the preceding letter is changed; sometimes, from a *Patah* into a *Kamets*; as, הָהָר *hahar*; הָעוֹלָה *hángolah*; הָאָרֶץ *ha-arets*; &c. which indicates the deficiency of the *Dagesh*: and, sometimes, in *Segol*; as, הֶהָרִים *heharim*; הֶחָזָק *hehazak*, &c.

If these come at the beginning of a word, and their point should be *Sheva*; as, שְׁמֹר *shemor*; פְּקֹד *pekod*; &c. it is changed into *semi-points*; as, אֶמֹר *hemor*; עֶמֹד *hàmod*; &c.

When the preceding letter is pointed with a *Heerek*, it is changed into a *Tsèrè*; as, מֵאֵן *mè-en*;

יֶעֱשֶׂה *yhengàsè* ; instead of מֵאֵן &c. but, if such letter were *radical*, the *Heerek* remains ; as, in כִּהֶשׁ *kihèsh* ; (from כָּהַשׁ *cahàsh* ;) or, נִהֲטִים *nihets* ; (from נָאֲטִים *na-àts*, &c.)

Rules, &c. for the Dagesh.

The *Dagesh* is *emphatical*, in derivative words, when it supplies the place of a syllable that drops ; but, according to the laws of formation, properly belongs to the primitives of which they are formed ; as, in the ט of וַיִּטֵּעַ *vaytthàng* ; (and planted ;) from נָטַע *nat-hàng* ; (to plant ;) which indicates the want of the נ of the primitive.

Observe, that it is the same in similar cases ; as, יֶפְקַד *yppaked* ; יֶזְזַק *yzzaker* ; but, in these, if such a letter should happen to be a *guttural*, (which does not admit of *Dagesh*,) the want of the radical letter is then indicated by changing the antecedent *Heerek* into a *Tsere* ; as, יֶהֱלֵק *yehalek* ; מֵאֵל *meel* ; instead of יִהְלֵק &c.

2. When it indicates the deficiency of the additionals א, ה, ו, י as, in גְּדֻלָּה *gedullah*; where the ו is deficient, although understood after the ג.

Observe, that the *Dagesh* indicates the deficiency of a letter that would precede it; as, in מַטְּעַ *matthang*; (a plant;) from נְטַע which indicates the deficiency of the original נ that would precede it: but it indicates the deficiency of a succeeding letter in one instance; and this is when the letter ה of (the personal pronoun) הוּא *hoo*, (he,) drops to form other words; as, in מִמְנוּ *mim-mennu*; which is formed of מִן *mim*; and מְנוּ *menhu*. The *Dagesh* of the מ indicates the deficiency of the preceding final ן of מִן; and the *Dagesh* of the נ shews the want of the ה of מְנוּ the place of which would be after it.

The *Dagesh* is *light* in the letters ב, ג, ד, כ, פ, ת at the beginning of words; and, after the *Sheva*, mute; as, in אֶרְדּוֹף *erdof*; &c.

N. B. The dot in the ך is sometimes a *Dagesh*, (not a *Shoorek*); as, in קָוֶה *kavveh*; מְצִיָּה *met-savveh*; &c.*

After a full view of the letters, points, &c, contained in this part of the grammar, it is evident, that the mode of reading Hebrew, according to the Masoretic plan, herein adopted and recommended,† is both natural and consistent. The sounds are distinct and harmonious, nor is it attended with the uncertainty or perplexing difficulty as it has been misrepresented. A little attention will render the pronunciation and reading familiar and perfectly agreeable.

To accomplish this desirable end, before I proceed to the next part of the grammar, I shall introduce a passage from the Holy Scripture. Be-

* It happens, though rarely, that the *Dagesh* is introduced merely to add majesty to the expression; (תפארת הקריאה) as, in the ך of הַצִּפִּיּוֹ, Exodus, Chap. ii. v. 3; and the ך of מִקְרָשׁ, Exodus, Chap. xv. v. 17, &c.

† See the Preface.

neath each word of it, I have given, as nearly as possible, the pronunciation: and, to remove the dryness of reading a language not yet familiar, as, also, to relieve the eye, I have annexed a translation under each verse, (although it is more expressive of the sense than literal,) that the learner may practice with greater ease and pleasure.

GENESIS, CHAP. XXXVII.

The two dreams of Joseph.

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִנְיֹרֵי אָבִיו
 abiv megurè be-erets Yhang-acob vayesheb

בְּאֶרֶץ כְּנָעַן*
 kenhàng-àn be-rets

1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

* The dashes supply the deficiency of the proper stops, (מַעֲמִים) which I omit because they have not yet been treated of.

אֱלֹהִים

אלה תלדות יעקב יוסף בן שבע
shebhang ben Yossêph Yhang-acob toledoth elleh

עשרה שנה היתה רעה את אחיו בצאן
batsòn ehâv eth rhong-he hayah shànàh esreh

והוא נער את בני בלהה ואת בני
bènè vè-esh Bilha bènè eth nhang-ar vèhu

זלפה נשי אביו ויבא יוסף את דבתם
dibbàthàm eth Yossêph vâyabe abiv nèshè Zilpah

רעה אל אביהם :
àbihem el nhang-ah

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren, he being young ; with the sons of Bilhah, and with the sons of Zilpah, his father's wives ; and Joseph related to his father their evil report.

וישראל אהב את יוסף מכל בניו כי בן
ben ke banav mikol Yossêph eth âhâb Veysrael

זקנים הוא לו ועשה לו כחנת פסים :
passim kethoneth lo vheng-asah lo hoo Zekunim

Now,

3 Now, Israel loved Joseph more than all his *other* children, because he was the son of his old age; and he made him a coat of various colours.

וַיֵּרָאוּ אֶחָיו כִּי אֶתוֹ אָהַב אֲבִיהֶם מִכָּל אֶחָיו
ehâv mikol abihèm ahâb othò kee ehâv vâyroo

וַיִּשְׁנֶאוּ אֹתוֹ וְלֹא יָכְלוּ דַבֵּר לְשָׁלֹם
leshâlòm dàbberò yahelu vèlo othò vaysnèoo

4 And, when his brethren perceived that their father loved him more than all his brethren, they hated him, and could not speak peaceably to him.

וַיַּחַלֵּם יוֹסֵף חֲלוֹם וַיַּגִּד לְאֶחָיו
lê-ehâv vayàgged halòm Yossêph vâyahâlòm

וַיּוֹסִיפוּ עוֹד שְׂנֹא אֹתוֹ
othò senò hod vâyossífoo

5 And Joseph dreamed a dream, and told it his brethren, and they hated him yet the more.

וַיֹּאמֶר

H

וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ נָא הַחֲלוֹם הַזֶּה אֲשֶׁר
 ashèr hazzè hahalòm nâ shimhu alehèm vâyomèr

חֲלַמְתִּי :
 hâlâmti

6 And he said to them, Hear, I pray you, this dream which I have dreamed.

וְהִנֵּה אֲנַחְנוּ מְאֻלָּמִים אֲלֵמִים בְּתוֹךְ
 bethoh alùmmim meàllemim anàh-nu vehinnè

הַשָּׂדֶה וְהִנֵּה קָמָה אֲלַמְתִּי וְגַם
 vegâm alùmmatee kâmah vehinneh hassadeh

נִצָּבָה וְהִנֵּה תִסְבֵּינָה אֲלֻמְמוֹתֵיכֶם
 aloommotehèm tessùbbena vehinnè nitsaba

וַתִּשְׁתַּחֲוֶינּוּ לְאֻלְמוֹתִי :
 lààloommati vattishtahavena

7 For, behold ! we were binding sheaves in the field ; and, lo ! my sheaf arose and stood upright ; and, behold ! your sheaves stood round about and made obeisance to my sheaf.

וַיֹּאמְרוּ

וַיֹּאמְרוּ לוֹ אֶחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם
 im halenu timlòch hàmalòch ehâv lo vayomeru
 מִשּׁוֹל תִּמְשֹׁל בָּנוּ וַיֹּסִיפוּ עוֹד שְׁנֹא אֹתוֹ
 othò senò hod vâyossifoo bânu timshol mashol
 עַל חֲלֻמֹּתָיו וְעַל דְּבָרָיו :
 debarâv vehal halomotâv hal

8 And his brethren said to him, Shalt thou, indeed, reign over us? or shalt thou, indeed, have dominion over us? and they hated him yet the more for his dreams and for his words.

וַיַּחֲלֹם עוֹד חֲלוֹם אֲחֵר וַיִּסְפֹּר אֹתוֹ
 otho vâysàpper aher halòm hod vâyâhalóm
 לְאֶחָיו וַיֹּאמֶר הִנֵּה חֲלֻמָּתִי חֲלוֹם עוֹד
 hod hâlom hâlâmti henneh vâyomer le-ehav
 וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחֵר עֶשֶׂר
 hasar vèahad ve-hayarehah ashèmesh ve-hinneh
 כּוֹכָבִים מִשְׁתַּחֲוִים לִי :
 lee mishtâhavìm cohabìm

9 And he dreamed yet another dream, and related it to his brethren, saying; Behold! I have dreamed

dreamed a dream more ; and, behold ! the sun,
and the moon, and eleven stars, made obeisance to
me !

וַיְסַפֵּר אֶל אָבִיו וְאֶל אֶחָיו וַיַּעַר בּוֹ אָבִיו
abiv bo vayghar ehav ve-èl abiv el vaissapper

וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ
halamta asher azzeh ahalòm mah lo vayomer

הֲבֹא נָבֹא אֲנִי וְאִמִּי וְאֶחָיָה
ve-ahecha vèimmechà anee nabò habò

לְהִשְׁתַּחֲוֹת לָךְ אֶרְצָה
artsah lechah leishtàhavòth

10 And *he* related it to his father and to his
brethren ; and his father reproved him in this man-
ner : What is this dream that thou hast dreamed ?
Shall I, and thy mother, and thy brethren, in-
deed, come to bow down ourselves to thee to the
earth ?

וַיִּקְנֹא בּוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת הַדָּבָר
addabar eth shamar veâbiv ehàv bo vaykanóo

11 And his brethren envied him; but his father observed this matter.

The first dream analised, &c. from the beginning of the chapter.

Verse 1. וַיִּשְׁבּ consists of three syllables. 1. ו, pointed with *Patah*, which is a short vowel. 2. The י, with *Tsere*, a long vowel; (it is *Dageshed* on account of the ו, as will be seen in its proper place;) and the ש, pointed with *Segol*, which is a short vowel, and the ב, read with it, form the third.

יַעֲקֹב consists of three syllables. 1. The י, pointed with *Patah*. 2d. The ך, being a guttural, is pointed with *Hatef Patah*; and the ק, pointed with *Holem*, a long vowel; and the ב, with which it is pronounced, is the third syllable.

בְּאֶרֶץ consists of three syllables. 1. The ב, pointed with *Shevâ*, which is syllabical, being at the beginning of the word, and it is *Dageshed* to render it hard. 2. The א, pointed with *Segol*, a short

short vowel ; and the ך, with the *Segol*, and the final ץ, with which it is pronounced, form the third.

מְנוּרִי consists of three syllables. 1. The מ, pointed with a syllabical *Sheva*. 2. The נ, pointed with *Shoorek*, preceded by the ך, which is silent; and the ר, pointed with *Tsèrè*, and the ך, by which it is attracted, form the third.

אֲבִי consists of two syllables. 1. The א, pointed with *Kamets*, which is *Ráháb*, and it is a long vowel ; and the ב, pointed with *Heerek*, which is long, as it attracts the ך; and the ך, which is pronounced because it is not preceded by *Holem* nor *Shoorek*, form the second.

בְּאֵרִי has been analised.

בְּעֵץ consists of three syllables. 1. The ב, pointed with *Shevá*, which is syllabical, being at the beginning of the word, and it is *Dageshed* to render it hard. 2. The ע, pointed with *Kamets*, which is

is long; and the ץ, pointed with *Patah*, and the final ך, with which it is pronounced, form the third.

חֲלֵא consists of two syllables. 1. The א, pointed with *Tsere*, a long vowel, and the ח (the *Dagesh* of which is emphatical) pointed with *Segol*, a short vowel; and the ה, silent, with which it is read, form the second.

חֲלֵדוֹת consists of three syllables. 1. The ח, (of which the *Dagesh* is light,) pointed with *Holem*. 2d. The ל, pointed with *Shevá*, which is syllabical, because it is preceded by a long vowel, (although deficient of the ו); and the ד, pointed with *Holem*, attracting the ו, which is an additional visible; and the ת, with which it is pronounced, form the third.

עֲקָב consists of three syllables. 1. The ע, pointed with *Patah*. 2d. The ץ, (which is a guttural, and, therefore,) pointed with *Hatef Patah*, which is

a substitute of a single *Shevá*; and the ק, pointed with *Holem*; and the ב, with which it is pronounced, form the third.

יוֹדֶה consists of two syllables. 1. The י, pointed with *Holem*, a long vowel, which attracts the ה, and it is silent, being an additional visible; and the ד, pointed with *Tsere*, a long vowel; and the final ה, (which is soft, being at the end of the word,) with which it is pronounced, form the second.

בֶּה is a monosyllable, which consists of a ב, (of which the *Dagesh* is light,) pointed with *Segol*, a short vowel, and the final ה, with which it is pronounced.

שָׁבַע consists of two syllables. 1. The ש, pointed with *Shevá*, which is syllabical, because it is at the beginning of the word; and the ב, pointed with the *Patah*, a short vowel, and the ע, with which it is pronounced, form the second.

עֲשֵׂרָה

עֶשְׂרֵה consists of two syllables. 1. The ע, pointed with *Segol*, a short vowel; and the ש, (*Sinn*), pointed with the *Shevá*, which is mute, being preceded by it: and the ר, pointed with *Tserè*, a long vowel, and the silent ה, with which it is connected, form the second.

שְׁנֵה consists of two syllables. 1. The ש, pointed with *Kamets*, which is *Ráháb*; and the נ, pointed with *Kamets Ráháb*, also, which attracts the ה, read with it, form the second.

הֵי consists of two syllables. 1. The ה, pointed with *Kamets*, which is *Ráháb*; and the י, pointed with *Kamets Ráháb*, also, which attracts the ה, read with it, form the second.

רְעֵה consists of two syllables. 1. The ר, pointed with *Holem*, a long vowel; (and, in this case, the ו, which is understood after it, is suppressed; and, therefore, the word is called deficient, חֲסֵר;) and the ע, pointed with *Segol*, a short vowel, with the ה, (that follows it, because the word is a derivative,)

I
derivative,)

derivative,) which is read with it, form the second.

אָת is a monosyllable, consisting of the א, pointed with *Segol*, a short vowel, and the ת read with it.

אָתִי consists of two syllables. 1. The א, pointed with *Segol*; and the ת, pointed with *Kamets Rahab*, and silent ' after it, and י, read with it, is the second.

בָּצֵא consists of two syllables. 1. ב, pointed with *Patah*, and it is *Dageshed* because the י of the preceding word is pronounced; and the צ, with the silent additional א, and final י, with which it is pronounced, form the second.

וְהוּא consists of two syllables. 1. The ו, pointed with *Shevá*; and the ה and *Shoorek* ו, with the silent additional א, with which it is pronounced, form the second.

נָעַר consists of two syllables. 1. The נ, pointed with *Patah*, a short vowel; and ע, pointed with *Patah*

Patah also, together with the ך with which it is pronounced, form the second.

אָת a monosyllable, consisting of an א, pointed with *Segol*, a short vowel, and ת, which is pronounced with it.

בְּנִי consists of two syllables. 1. The ב, pointed with *Shevâ*, which is syllabical, being at the beginning of a word; (its *Dagesh* is light;) and the נ, pointed with *Tserè*, a long vowel, which attracts the final י, silent, form the second.

בְּלָחָה consists of two syllables. 1. The ב, *Raphâ*, pointed with *Heerek*, and ל, pointed with *Shevâ*, which is mute, because it is preceded by a short vowel, and the ח, pointed with *Kamèts*, a long vowel, which attracts the ה, form the second.

וְאָת consists of two syllables. 1. The ו, which is pointed with *Shevâ*, and the א, pointed with *Segol*, together with the ת, form the second.

בְּנִי consists of two syllables. 1. The ב, pointed with *Shevâ*, which is syllabical, being at the beginning of a word, and the נ, pointed with *Tserè*, a long vowel, which attracts the ם, form the second.

לְפָנָי consists of two syllables. 1. The ל, which is pointed with a short *Heerek*, and the פ, pointed with *Shevâ*, which is mute, because it follows it, and the נ, with the *Dagesh light*, because it follows the *Shevâ mute*, pointed with *Kamèts*, and the ם, which it attracts, form the second.

נִשְׁנִי consists of two syllables. 1. The נ, pointed with syllabical *Shevâ*; and ש, pointed with *Tserè*, a long vowel, and the silent ם, which it attracts, form the second.

אֲבִי consists of two syllables. 1. The א, pointed with *Kamèts Râhâb*, and the ב, pointed with a long *Heerek*, and the ם, with which it is pronounced, form the second.

וַיִּבֶּא consists of three syllables. 1. The ו, pointed with *Patah*. 2. The י, (which is *Dageshed* on that account,) pointed with *Kamets Râhâb*; and the ב, pointed with *Tsere*, and the final א, (radical,) read with it, form the third.

וַיִּקְרָא consists of two syllables. 1. The י, pointed with *Holem*, and the ו which it attracts; and the ד, pointed with *Tsere*, together with the final ה, form the second.

אֶת as before.

וַיִּבְרָא consists of three syllables. 1. The ה, pointed with a *Heerek*, which is short, because it is not followed by י, (it is *Dageshed* on account of the hyphen, which ought to join it to the preceding monosyllable אֶת.) 2. The ב, pointed with *Kamets Râhâb*, a long vowel, and the ו, pointed with *Kamets Râhâb*, together with the final א, form the third.

וַיִּבְרָא

רָעָה consists of two syllables. 1. The ר, pointed with *Kamets Râhâb*; and the ע, pointed, also, with *Kamets Rahab*, together with the final ה, silent, form the second.

אֵל This monosyllable consists of the א, pointed with *Segol*, a short vowel, and the ל, having no point, is pronounced with it.

אֲבִיהֶם consists of three syllables. 1. The א, pointed with *Hatef Patah*, a semi-point. 2. The ב, pointed with *Heerek*, which is long, because it is followed by ם, and the ה, pointed with *Segol*, a short vowel, together with the final ם, form the second.

וַיִּשְׂרָאֵל consists of four syllables. 1. The ו, pointed with *Shevâ*, which is syllabical, because it is at the beginning of the word. 2. The י, pointed with a short *Heerek*, together with the ש, pointed with *Shevâ*, which is mute, because it is preceded by a short vowel. 3. The ר, pointed with *Kamets Rahab*;

Rahab ; and the א, pointed with *Tserè*, together with the ל, form the fourth.

אֶהָב consists of two syllables. 1. The א, pointed with *Kamets Rahab* ; and the ה, pointed with *Pat-ah*, and the ב, pronounced with it, form the second.

אֶת has been analysed.

יִסְּרָה as before.

מָכַל consists of two syllables. 1. The מ, pointed with *Heerek* ; and כ, pointed with *Kamets Hatoof*, together with the ל, form the second.

בָּנִי consists of two syllables. 1. The ב, pointed with *Kamets Rahab*, (and it is *Dageshed* on account of the hyphen, that ought to join it to the preceding word ;) and נ, pointed with *Kamets Rahab*, also ; and the silent י, and the ך, with which it is sounded, form the second.

: כִּי A monosyllable, consisting of a כ, pointed with long *Heerek*, attracting the final י, which is silent.

כִּי is a monosyllable, consisting of a כ, pointed with *Tsere*, and the final י pronounced with it.

זְקַיִם consists of three syllables. 1. The ז, pointed with syllabical *Sheva*. 2. The ק, pointed with *Kibboots*, a short vowel, and the י, pointed with long *Heerek*, which attracts the י, silent, and the final ם, read with it, form the third.

: הוֹא A monosyllable, consisting of a ה, pointed with *Shoorek*, which is always preceded by the ו, and the final א, silent.

וֹל consists of the ו, pointed with *Holem*, which attracts the ו, silent.

וְעִשָּׂה consists of three syllables. 1. The ו, pointed with syllabical *Sheva*. 2. The ע, pointed with *Kamets Rahab*, and the ש, (*Sinn*,) pointed with

Kamets

Kamets Ráhâb, together with the final ה, silent, form the third.

ה as the other.

כחג consists of three syllables. 1. The כ, whose *Dagesh* is light, pointed with syllabical *Shevâ*. 2. The ח, pointed with *Holem*, deficient of the ו, (which is generally attracted by it,) and the ג, pointed with *Segol*, and the final ה, pronounced with it, form the 3d.

פס consists of two syllables. 1. The פ, (whose *Dagesh* is light,) pointed with *Patah*, and the ס, whose *Dagesh* is emphatical, pointed with long *Heerek*, attracting the ו, and the final ך, pronounced with it, form the third.

וירא consists of three syllables. 1. The ו, pointed with *Patah*. 2. The י, pointed with a short *Heerek*; and ר, pointed with *Shevâ*, which is mute, being preceded by a short vowel; and א, pointed

pointed with *Shoorek*, preceded by the ו, form the third.

אָחִי has been analysed before.

אָ A monosyllable, consisting of the א, (whose *Dagesh* is light, to render it hard,) pointed with *Heerek*, attracting the ׳, which is silent.

אָחִי consists of two syllables. 1. The א, pointed with *Holem*; and the ח, pointed with *Holem*, attracting the ו, which is silent, form the second.

אָחִי as before.

אָבִיהֶם consists of three syllables. 1. The א, pointed with *Hatef Patah*. 2. The ב, pointed with a long *Heerek*, attracting the ׳; and the ה, pointed with *Segol*, together with the final ם, pronounced with it, form the third.

אָבִיהֶם as before.

אָתָּו as before.

וִישָׁנָו consists of four syllables. 1. The ו, pointed with *Patah*. 2. The י, pointed with a short *Heerek*, and ש, (*Sinn*,) pointed with a *Shevâ*, which is mute, being preceded by a short vowel. 3. The נ, pointed with a *Shevâ*, which must be syllabical, because it is preceded by one mute; and the װ, pointed with *Shoorek*, preceded by the ו, which is silent, forms the fourth.

אָתָּו as before.

וִלָּו consists of two syllables. 1. The ו, pointed with the syllabical *Shevâ*; and the ל, pointed with *Holem*, and final װ, which is silent, form the second.

וִרָּו consists of three syllables. 1. The ו, pointed with *Kamets* (which ought to be *Hatoof*, preceding a *Sheva* mute; but, on account of a certain mark placed between them, is) *Rahab*. 2. The ך, pointed with *Sheva*, which is syllabical, because it follows

a long vowel ; and the ל, pointed with *Shoorek*, and the ו, by which it is attracted, form the third.

רְבִיר consists of three syllables. 1. The ר, pointed with *Patah*, a short vowel. 2. The ב, whose *Dagesh* is light, pointed with *Sheva* (which is on that account) syllabical ; and the ר, pointed with *Holem*, and the ו, attracted by it, form the third.

לְשָׁלִם consists of three syllables. 1. The ל, pointed with syllabical *Sheva*. 2. The ש, pointed with *Kamets Rahab* ; and the ל, pointed with *Holem*, (deficient of the ו,) together with the final ם, pronounced with it, form the third.

וִיחַלֵּם consists of four syllables. 1. The ו, pointed with *Patah*. 2. The י, pointed with a *Patah*. 3. The ח, pointed with *Hatef Patah* ; and the ל, pointed with *Holem*, and the ם, pronounced with it, form the fourth.

וְיִסָּה as before.

חִלּוֹם

חלום consists of two syllables. 1. ח, pointed with *Hatef Patah*; and the ל, pointed with *Holem*, and the ו, attracted by it, together with the final ם, pronounced with it, form the second.

ויגר consists of three syllables. 1. ו, pointed with *Patah*. 2. י, pointed with *Patah*, also, (its *Dagesh* is emphatical on account of the ו); and the ג, pointed with *Tserè*, together with the ר, pronounced with it, form the third.

לאָחיו consists of three syllables.

ויוסף consists of four syllables. 1. ו, pointed with *Patah*. 2. י, (whose *Dagesh* is emphatical for the preceding ו,) pointed with *Holem*, attracting the ו, which is an additional silent. 3. פ, pointed with a short *Heerek*; and the ם, pointed with *Shoorek*, attracting the ו, which is an additional silent, forms the fourth.

עוֹרֶה: A monosyllable, consisting of a ע, pointed with *Holem*, attracting the ו; and the ה, having no point, is read with it.

שִׁנָּה consists of two syllables. 1. The ש, (*Sinn*,) pointed with *Sheva*, which is syllabical, being at the beginning of the word; and the נ, pointed with *Holem*, a long vowel, (although deficient of the ו,) and the א, (which is radical, and) read with it, form the second.

אֶתָּה consists of two syllables. 1. א, pointed with *Holem*, (deficient of the ו additional); and the ת, pointed with *Holem*, attracting the ו, which is silent, being an additional visible, form the second.

וַיֵּאמֶר consists of three syllables. 1. The ו, pointed with *Patah*. 2. י, pointed with *Holem*, followed by the א, (radical,) which is a visible silent; and the מ, pointed with *Segol*, together with the ר, pronounced with it, form the third.

אֱלִיהֶם consists of three syllables. 1. The א, pointed with *Hatef Patah*. 2. ל, pointed with *Tserè*, attracting the י, silent; and the ה, pointed with *Segol*, together with the final ם, pronounced with it, form the third.

שְׁמַעַר consists of two syllables. 1. ש, pointed with a short *Heerek*, which renders the *Sheva* of the succeeding ם mute; and the ע, pointed with *Shoorek*, preceded by the י, silent, is the second.

נָא A monosyllable, consisting of a נ, pointed with *Kamets Rahab*, attracting the א, which is silent, although visible.

הַחֲלוּם consists of three syllables.

הָהָ consists of two syllables. 1. The ה, pointed with *Patah*; and, the other, the ה, pointed with *Segol*, (its *Dagesh* is emphatical,) and the ה after it silent.

אֲשֶׁר

אֶשֶׁר consists of two syllables. 1. א, pointed with *Hátef Patah*, and the other is the ש, pointed with *Segol*, and the ר pronounced with it.

חֶלְמָתִי consists of three syllables. 1. ח, pointed with *Kamets Rahab*. 2. ל, pointed with *Kamets* (which ought to be *Hatoof*, being preceded by *Sheva* mute; but, on account of a mark placed between them, is) *Rahab*; and the מ, pointed with *Sheva*, (which, in this case, is mute, although preceded by a long vowel, according to some rule, as will be seen in its proper place;) and the ת, (whose *Dagesh* is light, being preceded by a *Sheva* mute,) pointed with *Heerek*, attracting the ' , which is silent, forms the third.

וְהִנֵּה consists of three syllables. 1. ו, pointed with syllabical *Sheva*. 2. ה, pointed with a short *Heerek*; and the נ, (the *Dagesh* of which is caused by the preceding letter,) pointed with *Tserè*, together with the ה, silent, form the third.

אֶנְחִנִּי consists of three syllables. 1. א, pointed with *Hatef Patah*. 2. נ, pointed with *Patah*, and ח, pointed with *Sheva mute*, being preceded by a short vowel; and the י, pointed with *Shoorek*, preceded by the silent ו, forms the third.

מֵאֵלָּמִים consists of four syllables. 1. The מ, pointed with the syllabical *Sheva*. 2. א, pointed with *Patah*. 3. The ל, pointed with *Sheva*, which is syllabical on account of the *Dagesh*; and the ׀, pointed with a long *Heerek*, attracting the silent visible ו, together with the final ׀, pronounced with it, form the fourth.

אֶלְמִים consists of three syllables. 1. א, pointed with *Hatef Patah*. 2. ל, pointed with *Kibboots*; and the ׀, (whose *Dagesh* is emphatical,) pointed with long *Heerek*, attracting the ו, together with the final ׀, form the third.

בְּתוֹר consists of two syllables. 1. ב, (whose *Dagesh* is light,) pointed with syllabical *Sheva*; and the other is the ו, pointed with *Kamets*, attracting

tracting the ה, which is silent, although visible, together with the final ך, pointed with a *Sheva* mute, (being at the end of the word,) form the second.

הַשְׁרָה consists of three syllables. 1. ה, pointed with *Patah*. 2. The ש, pointed with *Kamets Rahab*; and the ך, pointed with *Segol*, together with the ה, silent, forms the third.

וְהָיָה as before.

קָמָה consists of two syllables. 1. ק, pointed with *Kamets Rahab*; and the ך, pointed, also, with *Kamets Rahab*, attracting the silent visible ה, forms the second.

אֶלְמָתִי consists of four syllables. 1. א, pointed with *Hatef Patah*. 2. ל, pointed with *Kibboots*. 3. The ך, (whose *Dagesh* is emphatical,) pointed with *Kamets Rahab*; and the ת, pointed with a long *Heerek*, attracting the ך, forms the fourth.

וְנִם consists of two syllables. 1. The ו, pointed with the syllabical *Sheva*; and the נ, pointed with *Patah*, together with the final ם, form the third.

נִצְבָה consists of three syllables. 1. The נ, pointed with a short *Heerek*. 2. The צ, (whose *Dagesh* is emphatical,) pointed with *Kamets Rahab*; and the ב, pointed with *Kamets Rahab*, attracting the final ה, silent, forms the third.

וְהִנֵּה as before.

תִּסְבִּינָה consists of four syllables. 1. The ת, pointed with the syllabical *Sheva*. 2. The ס, pointed with *Kibboots*. 3. The ב, whose *Dagesh* is emphatical, because it indicates the deficiency of a letter,) pointed with *Segol*; and the נ, pointed with the *Kamets Rahab*, attracting the ה, silent, although visible, forms the fourth.

אֶלְמִתִּיכֶם consists of five syllables. 1. א, pointed with *Hatef Patah*. 2. ל, pointed with *Kibboots*. 3. מ, pointed with *Holem*, (deficient of the ו.)

4. ה, pointed with *Tserè*, attracting the ו, which is an additional silent, being preceded by it; and the כ, pointed with *Segol*, together with the final ם, pronounced with it, form the fifth.

וְיִשְׁתַּחֲוֶיִן consists of six syllables. 1. ו, pointed with *Patah*. 2. ה, (whose *Dagesh* is emphatical,) pointed with *Heerek*, and the ן, pointed with *Shevâ* mute, being preceded by a short vowel. 3. ת, (whose *Dagesh* is light,) pointed with *Patah*. 4. The ך, pointed with *Hatef Patah*, a semi-point. 5. The י, pointed with *Segol*, and the ך is silent. And the final ן, (instead of medial, and ך after it,) pointed with *Kamets*, is the sixth.

וְיִאמְרוּ consists of five syllables.

וְיִאמְרוּ consists of four syllables. 1. ו, pointed with *Patah*. 2. ך, (which is *Dageshed* for the sake of the preceding ו,) attracting the ך, being radical, silent. 3. ך, pointed with *Shevâ*, which is syllabical, being preceded by a long vowel; and the ו, pointed with *Shoorek*, preceded by the silent visible ו, forms the fourth.

לֹ: א A monosyllable, consisting of a ל, pointed with *Holem*, attracting the ו, which is a visible silent.

אֶחָד has been analysed.

אֶחָד consists of three syllables. 1. The א, pointed with *Hatef Patah*. 2. ח, pointed with *Kamets*; and the ל, pointed with *Holem*, (deficient of the ו,) together with the final ד, form the third.

אֶחָד consists of two syllables. 1. א, (whose *Dagesh* is light,) pointed with short *Heerek*, and ח, pointed with *Shevâ* mute; and the ל, pointed with *Holem*, (deficient of the ו,) and the final ד, pointed with *Shevâ* mute, are the second.

עֲלֵינוּ consists of three syllables. 1. ע, pointed with *Kamets Rahab*. 2. ל, pointed with *Tsere*, attracting the silent ו; and the נו, pointed with *Shoorek*, preceded by the silent ו, forms the third.

: אָם A monosyllable, consisting of א, pointed with *Heerek*, and the final ם pronounced with it.

מְשׁוֹל consists of two syllables. 1. מ, pointed with *Kamets Rahab*; and the ש, pointed with *Holem*, attracting the silent ו, together with the ל, is the second.

תְּמַשֵּׁל consists of two syllables. 1. ת, (whose *Dagesh* is light,) pointed with *Heerek*, and מ, pointed with the *Shevâ* mute; and the ש, pointed with *Holem*, (deficient of the ו,) together with the ל, form the second.

בְּנוֹ consists of two syllables. 1. The ב, (whose *Dagesh* is light,) pointed with *Kamets Râhâb*; and the נו, pointed with *Shoorek*, attracting the ו, silent, forms the second.

וְיוֹסֵפֶה has been analysed.

עוֹד as before.

שָׁנָא as before.

אֶתָּו as before.

:עֵל A monosyllable, consisting of an ע, pointed with *Patah*, and ל read with it.

חֵלְמָתָיו consists of four syllables. 1. ח, pointed with *Hatef Patah*. 2. ל, pointed with *Holem*, (deficient of the ו). 3. מ, pointed with *Holem*; and the ת, pointed with *Kamets*, and י, (which is radical,) silent, and the ו, read with it, form the fourth.

וְעֵל consists of two syllables.

דְּבָרָיו consists of three syllables. 1. ד, pointed with syllabical *Sheva*. 2. ב, pointed with *Kamets Rahab*; and the ר, pointed with *Kamets Rahab*, also, and the silent י, (radical,) and ו, read with it, form the third.

The

*The syllables of the second dream, &c. enumerated
for the scholar's practice.*

וַיַּחֲלֹם consists of four syllables.

עֹר: A monosyllable.

חָלֹם consists of two syllables.

אַחֵר consists of two syllables.

וַיִּסְפֹּר consists of three syllables.

אָתוּ consists of two syllables.

לְאַחֵר consists of three syllables.

וַיֹּאמֶר consists of three syllables.

הִנֵּה consists of two syllables.

חֲלֻמָּתִי consists of three syllables.

חָלֹם

חֵלֹם consists of two syllables.

עוֹר A monosyllable.

וְהִנֵּה consists of three syllables.

הַשָּׁמֶשׁ consists of three syllables.

וְהִזְרִחַ consists of four syllables.

וְאַחֵר consists of three syllables.

עָשָׂר consists of two syllables.

בֹּקְבִים consists of three syllables.

מִשְׁתַּחֲוִים consists of four syllables.

לִי A monosyllable.

וַיִּסְפֹּר consists of three syllables.

אֵל A monosyllable.

אָבִי consists of two syllables.

וְאֵל consists of two syllables.

אָחִי consists of two syllables.

וְיָגֵר consists of three syllables.

בּוֹ A monosyllable.

אָבִי consists of two syllables.

וְיֹאמֶר consists of three syllables.

לֹא A monosyllable.

מָה A monosyllable.

הַחֲלוּם consists of three syllables.

הִזָּה consists of two syllables.

אֲשֶׁר consists of two syllables.

חֶלֶמֶת consists of three syllables.

הַבּוֹא consists of two syllables.

גְּבוֹא consists of two syllables.

אֲנִי consists of two syllables.

וְאֶמֶר consists of four syllables.

וְאֶחָד consists of four syllables.

לְהַשְׁתַּחוּת consists of five syllables.

לֵךְ consists of two syllables.

אֶרְצָה consists of two syllables.

וַיִּבְנֵא consists of three syllables.

בֵּן A monosyllable.

אֶחָד consists of two syllables.

חֶסֶד consists of three syllables. חֶסֶד

שָׁמַר consists of two syllables. שָׁמַר

אֶת A monosyllable. אֶת

הִדְבָּר consists of three syllables. הִדְבָּר

הִדְבָּר consists of four syllables. הִדְבָּר

הִדְבָּר consists of four syllables. הִדְבָּר

הִדְבָּר consists of five syllables. הִדְבָּר

PART II.

הִדְבָּר consists of two syllables. הִדְבָּר

OF ETYMOLOGY.

הִדְבָּר consists of two syllables. הִדְבָּר

Etymology, the second part of grammar, treats of the different sorts of words, their nature and origin, and the modifications by which the sense of words is varied as occasion requires.

הִדְבָּר consists of two syllables. הִדְבָּר

CHAPTER I.

Of the Parts of Speech in general.

The different sorts of words, or, as they are commonly called, *Parts of Speech*, belonging to a language, are distributed, or (more properly speaking) *classed*, according to its genius and variously enumerated. Even, in the same language, grammarians differ about their division: some reckon ten; others, eight; &c.

In English, (and, indeed, in most modern languages,) the most general distribution is into nine parts; viz. the *article*, the *noun substantive* or *adjective*, the *pronoun*, the *verb*, the *participle*, the *adverb*, the *preposition*, the *conjunction*, and the *interjection*.

In Hebrew, all the parts of speech are comprehended in three classes only; viz. the *noun*, 1.

(שם)

(שׁוּ) 2. the *verb*, (לְעַל) and, 3. the *particle*, (מֵלֵךְ)
 The first contains the substantive and adjective;
 the second comprises the verb and its modifications;
 and, as all the other parts are said to be modifica-
 tions of the noun and verb, are, with evident pro-
 priety, classed together under the general denomi-
 nation of particle.

This division is not only just, but indispensable
 in the Hebrew language; because all the parts
 of speech contained in this last are commonly,
 as it were, engrafted upon and incorporated with
 the noun and verb, and always depend upon them
 to make a complete sense.

The variations of nouns are generally distin-
 guished by particles prefixed to them.

The modifications of verbs are marked by the
 changes of points or letters of a particular order,
 which appear at the beginning, in the middle, or
 at the end, of primitive words.

For the full understanding of these circumstances, it is requisite to attend to the following distinctions.

All the letters of the alphabet are divided into two orders, and are either *radical* or *servile*.

The first constitutes primitive words, which, by an expressive metaphor, are called roots, (שְׁרָשִׁים). The second constitutes derivatives, and are used in the various modifications.

The roots are, for the most part, verbs, consisting of two, three, and rarely of four, letters.

Any letter may be radical, but eleven are very properly called so, because they are never found to be servile.

The other eleven are servile; of which, two, viz. ך and ם, appear between radical letters, and the others are either prefixed or postfixed to the root: their order is as follows.

Radicals.

Radicals.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר :

Serviles.

ש ח ט י כ ל מ נ ס ע פ צ ק ר :

CHAPTER II.

Of the Noun.

A noun is the name of any object in nature, or the name of any idea that the human mind is capable of framing.

Under this general denomination, our grammarians class several divisions; as, proper names, (שם היחיד) national nouns, (שם העצם) adjectives, (שם המספר) numeral nouns, (שם התאריך) verbal

verbal nouns, (שֵׁם הַמְּקָרָה) relative nouns,
 (שֵׁם הַמְצֻטָּרֵף) synonymous nouns, (שֵׁם הַנִּדְבָּף) ge-
 neric nouns, (שֵׁם הַמִּין) collective nouns, (שֵׁם כּוֹלֵל)
 metaphorical nouns, (שֵׁם הַמּוֹשָׁאֵל) &c.

But, as this division is more logical than gram-
 matical, I shall keep to this last, and divide them
 into two only; viz. the substantive, (שֵׁם דָּבָר) and
 the adjective, (שֵׁם הַתַּאֲרָ) in which all the others
 may be comprised, treating of them according to
 their principal subdivisions.

CHAPTER III.

Of Substantives, &c.

Substantives are either *proper* or *common*. Pro-
 per substantives are the names appropriated to indi-
 viduals; as, אָדָם *Adam*; חֶבְרוֹן *Hebron*; פָּרָת,
Euphrates; &c.

N

Common

Common substantives are used to represent kinds containing many sorts, or sorts containing many individuals under them; as, *עַם* people; *עֵץ* tree; *חֵכְמָה* wisdom; &c.

Substantives have genders, numbers, and cases. Genders serve to distinguish the sex, and there are two, viz. the masculine (*זָכָר*) and the feminine (*נְקֵבָה*).

Numbers serve to distinguish one from many, of which there are also two, viz. the singular (*יָחִיד*) and the plural (*רַבִּים*).

Cases mean the various changes by which the relations and dependencies of nouns are determined and there are six, viz. the nominative, genitive, dative, accusative, vocative, and ablative, which are distinguished in Hebrew by changing the points of the nouns, or by joining letters to them, or by prepositions prefixed to them, as in English.

CHAPTER IV.

Of the Articles, &c.

A ה servile, with its vowel, which is generally a *Patah*, followed by *Dagesh* emphatical, is the definite article; as, הַבַּיִת *the house*; הַנֶּחֱמֶז *the vine*, &c. and it may be called the denoting ה (ה הַיְדִיעָה).

Observe, 1. when the noun begins with *Shevâ*, the *Dagesh* is often omitted, and the *Shevâ* becomes mute; as, הַיְשׁוּעָה *the salvation*; הַמְלָמֵד *the teacher*; &c.

2. If this ה be preceded by another servile, it either follows the general rule, as, בְּהַשְׂמִים or, it is omitted, the other servile taking in this instance the *Patah*; as, בְּשָׂמִים*, &c.

3. If followed by either א, ע or ר (which do not admit of *Dagesh*,) the *Patah* is changed into

* I shall often omit the English of the Hebrew words because they will be found in the vocabulary.

Kamets ; as, הָרֹאשׁ הָעֶבֶר הָאֵל &c. but, if the *ע* should be pointed with *Kamets*, the *Patah* is changed into a *Segol* ; as, הָעֵלָה &c.

4. If it meets another ה, the *Patah* is sometimes changed for a *Segol* ; as, הָהָרִים but sometimes remains ; as, הַהוֹלֵךְ &c.

5. If it precedes a ה it retains its *Patah* ; as, הַחַי, הַחֲלָקִים &c. unless such a ה has a *Kamets*, when the *Patah* is changed into a *Segol* ; as, הַחֲכָם &c.

When one substantive is connected with another in the genitive case, the denoting ה may be applied to either or both ; as, הַיָּמִין הָעֵרֶב or, הַיָּמִין הָעֵרֶב &c. however, as this is not always necessary, it is often omitted.

The denoting ה is the sign of the nominative or direct case (מוֹפָּדֵד).

CHAPTER V.

Of the genitive case.

The genitive case is a variation of nouns by which the connection and relation of one object to another is expressed.

In Hebrew, this case, (called *סמך*) above all the others, demands particular attention, because it is liable to various changes; and, as it requires particular explanation, I shall, for the present, confine this subject to nouns in the singular.

Two substantives, different in their significations, following one another, the first of them is said to be in a state of construction, and generally undergoes some change. The second, which, in English, is the word to which the sign of the genitive

tive belongs, in Hebrew, suffers no change, but is considered as in the genitive and must be translated by the sign of that case. A noun, standing by itself as independent of other words, is said to be absolute, (מוֹפָּרֵד) and, when it is placed before a substantive which differs from it in signification, is said to be constructive, (סְמוּךְ).

For instance, when I say, abstractedly, דָּבָר *a mandate*; זָקֵן *an old man*; &c. standing alone is said to be absolute; but, when I say דְּבַר הַמֶּלֶךְ *the mandate of the king*; זָקֵן בֵּיתוֹ *the old man of his house*; I specify the sense of the nouns *mandate* and *old man*, and put them in a restricted state.

It is therefore very proper and, indeed, natural to mark the words thus restricted by a change of the terminations or points.

Rules, &c. for the formation of the genitive singular.

1. Nouns, of two syllables, consisting of two *Kamets*, or a *Kamets* and a *Tserè*, as, דָּבָר or זָקֵן
change

change the first into a *Sheva* and the second into a *Patah*; as, וְזָכוּ בֵיתוֹ and רַב־הַמֶּלֶךְ, a few only excepted.

Observe, if the last letter happens to be an א, the second point is not changed; as, יִרְאֵה צָבָא, which make יִרְאֵה אֱלֹהִים and יִרְאֵה הַשָּׁמַיִם.

2. The letter ה, at the end of words, is changed into a ת, changing the *Kamets* of the preceding letter into a *Patah*; as, יִפֹּה שִׁפְחָה, which make יִפֹּת תֹּאֲרֶה שִׁפְחַת רַחֵל. If it were preceded by *Segol*, it is changed into a *Tserè*, and the ה remains; but פֹּה (*mouth*,) makes פִּי.

Observe, that צִדְקָה and בְּרָכָה make צִדְקַת אָדָם and בְּרַכַּת ה'.

Some nouns remain unchangeable; as, אֲזוּבִי, יוֹצֵר גְּבוּרִי, מִגֵּן אֲדָרַת, and a few more.

3. Nouns, constituted of two *Segols*, as, עֶבֶד, are unchangeable; as, also, those of two syllables, of

of which the first is a *Sheva* ; as, גִּבִּיר וְבֹלֶלֶת but, if the second vowel is a *Kamets*, it is changed into a *Patah* ; as, יָקָר וְזָמַן כָּתַב &c. which make יָקָר וְזָמַן כָּתַב :

4. Those, ending in וֹל וֹת וֹתָּהּ וֹתָּהּ as, אֲשָׁכּוּל מִנְעוּלִי שְׁחָרוּתִי אֲשָׁפוּתִי שְׁאֲרִיתִי follow the same rule. אֲחֻתִּי (לָבָן) however, makes אֲחֻתִּי.

5. It is the same with those ending in וֹן and וֹנָה ; as, גִּרְזֹן שְׁלִטֹן There are some excepted ; as, רָעִבּוֹן בְּתִיקָם וְקָרוֹן רָעִבּוֹן &c. which make רָעִבּוֹן בְּתִיקָם וְקָרוֹן רָעִבּוֹן and a few more.

6. If the last syllable but one is a *Tserè*, (provided the last is not a *Segol*,) it is changed into a *Sheva* ; as, שְׁעָרָא שְׁנָהּ which make שְׁעָרָא שְׁנָהּ ; but, if the *Tserè* should attract the ' , it is not changed, and the characteristic of the genitive is marked by the last syllable.

7. Nouns of two syllables, of which the first is a *Segol* and the second a *Heerek*, the former is changed

changed into a *Sheva*, and the latter remains; as, (תְּבוּאָה) פְּרִי (עוֹר) כְּלִי which make כְּלִי פְּרִי, כְּלִי, &c. (שִׁיחִי) מְרִי

8. Those of a *Patah* and *Heerek* change the former into a *Tsere* and the latter is lost; as, בֵּית, (שֶׁמֶן) זֵית (יִשְׂרָאֵל) בֵּית which make זֵית לֵיל, זֵית, &c. (שְׁמוֹרִים) לֵיל

Observe, that מִים makes מִי or מִימִי; as, מִי (בְּעֵר) יֵי רִי, (הָעוֹלָם) חֵי חֵי (הַנֶּהָר) שֵׁי re-
mains so, and אִשָּׁה makes אִשָּׁת.

9. Monosyllables in י, ו, ו do not vary; as, שׁוֹר (הַמַּעֲלוֹת) שִׁיר which remain שׁוֹר, שׁוֹר, שִׁיר, לוח is generally changed into *Shoorek*; as, (הָאָרֶץ) טוב &c.

10. Nouns of one syllable, pointed with *Patah*, do not vary; as, סֶל (סֶל הַמַּצּוֹת) nor with *Tsere*; as, (כָּל בָּשָׂר) קֶז (שֶׁקֶר) עֵד which make קֶז, עֵד, however, קוֹ and בֶּן make קוֹ and בֶּן; as, קוֹ צִפּוֹר, &c. נון

*Rules, &c. for the formation of the plural of nouns,
distinguishing their gender, &c.*

The plural of nouns masculine is formed by adding ם' to the singular and ות to those of the feminine gender; the ' of the former being always preceded by *Heerek* and the ך of the latter by a *Holem*. These circumstances occasion some alteration in the points of the root; as, sing. סֵפֶר plur. סִפְּרִים sing. שְׂפָחָה plur. שְׂפָחוֹת &c.

Substantives singular have not a distinct mark by which to ascertain the gender; we must often, therefore, have recourse to their plural or any declinable part of speech relating to them; however, the following remarks will greatly assist the learner.

Nouns substantive ending in ה or ת are, most commonly, of the feminine gender; as, חֲכָמָה, עֲטָרָה &c. but, in adjectives, these terminations are always feminine.

Observe,

Observe, that the ה and the ת in both classes of nouns drop to form the plural ; as, עֲטָרוֹת, הַקְּמוֹת, &c. יָפוֹת, יָפָה.

In order to distinguish the gender and number, besides the addition of letters, attention must be paid to the changes that the points undergo on account of the plural of substantives and their genitive constructed ; (and, in adjectives, on account of the variation of gender also.) That the construction of Hebrew nouns may be fully understood, I shall lay down the most common forms of them, which are the following.

Nouns, like יָרָא, גָּדוֹל, נָזִיר, זָקֵן, דָּבָר, change the first vowel into a *Shevâ* to form their plural ; as, יָרְאִים, גְּדוֹלִים, נְזִירִים, זָקִנִים, דְּבָרִים, which form their genitive constructive thus ; זָקֵן, דְּבָרִי, יָרְאִי, גְּדוֹלִי, נְזִירִי.

Those, constituted of two *Segols*, as, אֶרֶץ, מֶלֶךְ, make אֶרְצוֹת, מַלְכִּים, of which the genitive is מַלְכִּי.

אַרְצוֹת מְלִכֵּי the first syllable being always a *Pa-tah*.

Those, constituted of a *Tserè* and *Segol*, as, עֲשָׂבִים חֲלָבִים make, in the plural, עֲשָׂבִים חֲלָבִים and their genitive, עֲשָׂבֵי חֲלָבִי or חֲלָבֵי עֲשָׂבֵי

Those, like קִמְצִי קִדְשִׁי make, in the plural, קִמְצִים קִדְשִׁים and their genitive, קִמְצֵי קִדְשֵׁי

Observe. that, if such words have gutturals for the second radical, as, תֹּהַר אֶהָל they change the *Shevâ* of the second vowel into a *Hatef Kamèts*; as, תֹּהָרִים אֶהָלִים genitive constructive, תֹּהָרֵי אֶהָלֵי

Nouns, whose first vowel is a *Shevâ*, and the second either *Holem*, *Shoorek*, or *Heerek*, as, יְאוּרִי זְבוּלִים make, in the plural, יְאוּרִים זְבוּלִים and, in the genitive, יְאוּרֵי זְבוּלֵי but, if the second vowel were a *Kamèts*, as, כְּתָב יְקָר the formation of the plural is regular; but, in the genitive, they make כְּתָבֵי יְקָרוֹת

Those,

Those, like כָּכַר, אֶזוּב, אֶמִּיץ, טָבוֹר, גְּבוֹר form their plural regularly; as, טָבוֹרִים, גְּבוֹרִים &c. and their genitive is formed by adding a *T'sere* to the last letter of the singular and a ' after it; as, טָבוֹרִי, גְּבוֹרִי &c.

Those, like שָׁנָה, עֵצָה, לֵבָב, שְׁעָר form their plural regularly, but change the *T'sere* into a *Sheva*; as, לְבָבוֹת, שְׁעָרוֹת &c. Their genitive is formed thus: עֵצוֹת (לְבָבִי, or לְבוֹת, שְׁעָרוֹת, שָׁנוֹת.

Those, like חֵיל, (לֵילָה, or לַיִל, זֵית, תֵּישׁ, make, in the plural, חֵילִים, לַיְלוֹת, זֵיתִים, תֵּישִׁים and, in the genitive, (חֵילִי, or חֵילִי, לַיִלִי, זֵיתִי, תֵּישִׁי, however, makes בָּתִּים in the plural and בָּתִּי in the genitive.

Monosyllables, like רוּחַ, קוֹל, שִׁיר &c. follow the general rules for the formation of the plural and its genitive, nor do they suffer any change in the point of the root, making, in the plural, רוּחוֹת, קוֹלוֹת, שִׁירִים, and, in the genitive, שִׁירִי, קוֹלוֹת.

but, שור makes שורים in the plural, and שורי in its genitive.

Those, like קן, גר, סל, בן &c. make, in the plural, קנים, גרות, סלים, בנים of which the genitive is קני גרות, סלי, בני.

Observe, that, almost all those nouns which do not vary in the genitive singular, are, in the same case, invariable in the plural also.

CHAPTER VI.

Of the other oblique cases.

The dative (גיתן) is either joined to the noun to which it belongs or absolute.

It is joined, when a servile ל, (generally pointed with a *Sheva*,) is placed at the beginning of the noun,

noun, whether singular or plural; as, לְדָוִד to *David*; or a ה at the end of it: as, חֲרָנָה to *Haran*.

It is absolute, when it is expressed by the particle אֵל or אֵלֵי which is prefixed to the noun, whether singular or plural; as, אֵל יוֹסֵף to *Joseph*; אֵלֵי קֶבֶר to *the grave*; אֵל הַהָרִים to *the hills*; &c.

It is the opinion of some of our grammarians, that, of these different signs of the dative, the absolute is the most expressive; and it specifies the object to which it is applied with more precision and emphasis.

The accusative (פְּעוּל) is expressed by the particle (or preposition) אֶת placed before nouns singular and plural; which is, however, often suppressed,) although understood after active verbs; as, יִשְׁפּוּט תֵּבֵל *he will judge the world*, &c.

The vocative (נִקְרָא) is formed by applying a ה, pointed with *Patah*, (called הַקְרִיָּאָה) to the noun, whether singular or plural; as, הַדּוֹר O *generation*.

generation. And, as it does not require the *Da-gesh* after it, it remains after gutturals also; as, *הַעֲוִירִים* &c. *הַחֲרָשִׁים*.

The ablative (*מִן*) is expressed by the particle (or preposition) *מִן* (or *מִנִּי*) which is often joined to nouns by losing the final *ן* and placing a *Da-gesh* in the first radical of the word to which it is applied to indicate its deficiency; as, *מִנְדִּישׁ* instead of *מִן נְדִישׁ* &c. Observe, that the *Heerek* of this *מ* is changed into a *Tsere* when joined to words beginning with gutturals or *ך*, (because they do not admit of *Dagesh*); as, *מִרְאשׁ*, *מִעוֹלָל*, *מֵאִישׁ* &c. By the sign of this case is expressed the partitive article also.

CHAPTER VII.

Of the Declension of Nouns, &c.

Declension means the varying of the terminations of nouns to express the relations and dependencies of

of objects to one another as in Greek or Latin, &c. according to their various cases.

In Hebrew, the terminations of nouns do not vary, (the genitive only excepted,) and the different cases are signified by prepositions joined to them or prefixed, which, as in English, serve for both genders and both numbers. There is only one declension, which is fully exemplified in the following table.

Examples of nouns substantive, of the masculine gender, with their appropriate particles (or prepositions) by which the various cases are expressed.

SINGULAR.

Nom.	הַקֵּץ	<i>the nest.</i>
Gen.	קֵץ	<i>the nest of.</i>
Dat.	אֶל הַקֵּץ or לַקֵּץ	<i>to the nest.</i>
Acc.	אֶת הַקֵּץ or קֵץ	<i>the nest.</i>
Voc.	הַקֵּץ or קֵץ	<i>O nest.</i>
Abl.	מִן הַקֵּץ or מִקֵּץ	<i>from the nest.</i>

P

PLURAL.

PLURAL.

Nom.	הַקְּנִים	<i>the nests.</i>
Gen.	קְנֵי	<i>the nests of.</i>
Dat.	אֶל הַקְּנִים or לְקְנִים	<i>to the nests.</i>
Acc.	אֶת הַקְּנִים or קְנִים	<i>the nests.</i>
Voc.	הַקְּנִים or קְנִים	<i>O nests.</i>
Abl.	מִן הַקְּנִים or מִקְּנִים	<i>from the nests.</i>

SINGULAR.

Nom.	הַבַּיִת	<i>the house.</i>
Gen.	בַּיִת	<i>the house of.</i>
Dat.	אֶל הַבַּיִת or לַבַּיִת	<i>to the house.</i>
Acc.	אֶת הַבַּיִת or בַּיִת	<i>the house.</i>
Voc.	הַבַּיִת or בַּיִת	<i>O house.</i>
Abl.	מִן הַבַּיִת or מִבַּיִת	<i>from the house.</i>

PLURAL.

Nom.	הַבָּתִּים	<i>the houses.</i>
Gen.	בָּתֵּי	<i>the houses of.</i>
Dat.	אֶל הַבָּתִּים or לַבָּתִּים	<i>to the houses.</i>
Acc.	אֶת הַבָּתִּים or בָּתִּים	<i>the houses.</i>
Voc.	הַבָּתִּים or בָּתִּים	<i>O houses.</i>
Abl.	מִן הַבָּתִּים or מִבָּתִּים	<i>from the houses.</i>

SINGULAR.

SINGULAR.

Nom.	הַגֶּפֶן	<i>the vine.</i>
Gen.	גֶּפֶן *	<i>the vine of.</i>
Dat.	אֶל הַגֶּפֶן or לַגֶּפֶן	<i>to the vine.</i>
Acc.	אֶת הַגֶּפֶן or גֶּפֶן	<i>the vine.</i>
Voc.	הַגֶּפֶן or גֶּפֶן	<i>O vine.</i>
Abl.	מִן הַגֶּפֶן or מִגֶּפֶן	<i>from the vine.</i>

PLURAL.

Nom.	הַגִּפְּנִים	<i>the vines.</i>
Gen.	גִּפְּנֵי	<i>the vines of.</i>
Dat.	אֶל הַגִּפְּנִים or לַגִּפְּנִים	<i>to the vines.</i>
Acc.	אֶת הַגִּפְּנִים or גִּפְּנִים	<i>the vines.</i>
Voc.	הַגִּפְּנִים or גִּפְּנִים	<i>O vines.</i>
Abl.	מִן הַגִּפְּנִים or מִגִּפְּנִים	<i>from the vines.</i>

Examples of nouns substantive, of the feminine gender, with their appropriate particles (or prepositions) by which the various cases are expressed.

* It is to be observed, that, although some nouns do not vary in the genitive, yet they are easily known when in this case, because they always precede their subsequent nouns immediately.

SINGULAR.

Nom.	הַמִּתְּנָה	<i>the gift.</i>
Gen.	מִתְּנַת	<i>the gift of.</i>
Dat.	אֶל הַמִּתְּנָה or לַמִּתְּנָה	<i>to the gifts.</i>
Acc.	אֶת הַמִּתְּנָה or מִתְּנָה	<i>the gifts.</i>
Voc.	הַמִּתְּנָה or מִתְּנָה	<i>O gift.</i>
Abl.	מִן הַמִּתְּנָה or מִמִּתְּנָה	<i>from the gift.</i>

PLURAL.

Nom.	הַמִּתְּנוֹת	<i>the gifts.</i>
Gen.	מִתְּנוֹת	<i>the gifts of.</i>
Dat.	אֶל הַמִּתְּנוֹת or לַמִּתְּנוֹת	<i>to the gifts.</i>
Acc.	אֶת הַמִּתְּנוֹת or מִתְּנוֹת	<i>the gifts.</i>
Voc.	הַמִּתְּנוֹת or מִתְּנוֹת	<i>O gifts.</i>
Abl.	מִן הַמִּתְּנוֹת or מִמִּתְּנוֹת	<i>from the gifts.</i>

Examples of nouns substantive whose first radical letter is a guttural.

SINGULAR.

Nom.	הַחוֹמָה	<i>the wall.</i>
Gen.	חוֹמַת	<i>the wall of.</i>
Dat.	אֶל הַחוֹמָה or לַחוֹמָה	<i>to the wall.</i>

Acc.

Acc.	אֶת הַחוֹמָה or חוֹמָה	<i>the wall.</i>
Voc.	הַחוֹמָה or חוֹמָה	<i>O wall.</i>
Abl.	מִן הַחוֹמָה or מִחוֹמָה	<i>from the wall.</i>

PLURAL.

Nom.	הַחוֹמוֹת	<i>the walls.</i>
Gen.	חוֹמוֹת	<i>the walls of.</i>
Dat.	אֶל הַחוֹמוֹת or לַחוֹמוֹת	<i>to the walls.</i>
Acc.	אֶת הַחוֹמוֹת or חוֹמוֹת	<i>the walls.</i>
Voc.	הַחוֹמוֹת or חוֹמוֹת	<i>O walls.</i>
Abl.	מִן הַחוֹמוֹת or מִחוֹמוֹת	<i>from the walls.</i>

SINGULAR.

Nom.	הָעֵצָה	<i>the counsel.</i>
Gen.	עֵצָה	<i>the counsel of.</i>
Dat.	אֶל הָעֵצָה or לָעֵצָה	<i>to the counsel.</i>
Acc.	אֶת הָעֵצָה or עֵצָה	<i>the counsel.</i>
Voc.	הָעֵצָה or עֵצָה	<i>O counsel.</i>
Abl.	מִן הָעֵצָה or מֵעֵצָה	<i>from the counsel.</i>

PLURAL.

Nom.	הָעֵצוֹת	<i>the counsels.</i>
Gen.	עֵצוֹת	<i>the counsels of.</i>
Dat.		

Dat.	אל העצות or לעצות	to the counsels.
Acc.	את העצות or עצות	the counsels.
Voc.	העצות or עצות	O counsels.
Abl.	מן העצות or מעצות	from the counsels.

Observe, that the particle **את**, although properly the sign of the accusative case, yet it is found before nouns or pronouns in the nominative. Of this, more in its proper place.

Observations on Substantives.

According to the genius of the Hebrew language, nouns are variously constructed; however, the following table will serve as a guide for all their classes.

Some nouns substantive, of the masculine gender, form their plural after the manner of feminines, (i. e. by taking **ות** instead of **ים**).

SINGULAR,

SINGULAR.

PLURAL.

אֵב

אֵבוֹת

שֵׁם

שֵׁמוֹת

אוֹצֵר

אוֹצְרוֹת

עֲבָא

עֲבָאוֹת

נֵר

נֵרוֹת

Some feminine nouns form their plural as masculines, (i. e. by taking ם instead of ות); as,

SINGULAR.

PLURAL.

חֲטָה

חֲטִיִּים

תְּאֵנָה

תְּאֵנִים

אֵלָה

אֵלִים

יוֹנָה

יוֹנִים

מֶלֶךְ

מְלָכִים

Some nouns have, in the plural, both a masculine and feminine termination ; as,

SINGULAR.

PLURAL.

יוֹם

יָמִים and יָמוֹת

חֵלוֹן

חֵלוֹנוֹת and חֵלוֹנִים

חֵצֵר

חֵצְרוֹת and חֵצְרִים

Some

Some are used in the masculine and feminine gender, and in both the singular and plural number; as,

*Masculine.**Feminine.*

SING. PLUR.

נֶעַר נְעָרִים

SING. PLUR.

נְעָרָה נְעָרוֹת

Some are used in the masculine singular and plural; but, in the feminine, in the plural only: as,

*Masculine.**Feminine.*

SING. PLUR.

בֶּן בָּנִים

SING. PLUR.

— בָּנוֹת

Some in the feminine singular and plural; but, in the masculine, in the plural only: as,

*Masculine.**Feminine.*

SING. PLUR.

— שְׁנַיִם

SING. PLUR.

שְׁנָה שְׁנוֹת

Some

Some, in the masculine, in the singular only ;
and, in the feminine, in the singular and plural ;
as,

<i>Masculine.</i>		<i>Feminine.</i>	
SING.	PLUR.	SING.	PLUR.
עֶלֶם	—	עֶלְמָה	עֶלְמוֹת

Some, in the masculine only, singular and plural ; as,

<i>Masculine.</i>		<i>Feminine.</i>	
SING.	PLUR.	SING.	PLUR.
שׁוֹר	שׁוֹרִים	—	—

Some, in the feminine only, singular and plural ; as,

<i>Masculine.</i>		<i>Feminine.</i>	
SING.	PLUR.	SING.	PLUR.
—	—	בְּתוּלָה	בְּתוּלוֹת

Some have only a masculine termination both in the singular and plural, implying the feminine also ; as,

Masculine and Feminine.

SINGULAR.

PLURAL.

נָמַל

נָמָלִים

Some have a feminine termination in the singular only ; as, אֶרְנָבֶת, which imply the masculine also.

Some nouns are of the masculine gender ; but, from their nature, do not admit of a plural : as, זֶהָב, בְּרִזָּל, טָף, הוּז, בִּיז, חֶרֶף, &c. and some that do not admit of a singular ; as, נְעוּרִים, פְּנִים, &c. חַיִּים, תְּאוּמִים, זְקוּנִים.

And there are some which are of the common gender and have both numbers ; as, רוּחַ, שָׁבֶת, מַחְנֶה, אֶרוֹן, דָּרָד, and a few more.

Collective

Collective nouns are used sometimes in the singular and sometimes in the plural number; but, for these, and, indeed, a few others, which I omit on account of their irregularity, a little practice will be the best master.

Of Dual Nouns,

There are some nouns in the Hebrew language which have a particular termination, called dual: it serves either to limit the least of the plural, (מֵיעוֹט רַבִּים) as, מֵאתַיִם *two hundred*; פַּעַמַּיִם *twice*; &c. or, to express more concisely those things, which, from their nature, are apt to act jointly; as, עֵינַיִם *the eyes*; אָזְנַיִם *the ears*; יָדַיִם *the hands*; רַגְלַיִם *the feet*; מֵאֲזַנַּיִם *the balance*; (to weigh by) יָרְחַיִם *a mill*; קַרְנַיִם *the horns*; &c. which, to imply the number of two, evidently take the termination of the word שְׁנַיִם (which means two;) but, as this termination is found only in a few nouns, nor indeed would it be warrantable to extend it to any other but those

Q 2

practiced

practiced by the Sacred Text, it can not be said to form a third number in the Hebrew language (as in Greek).

Observe, that some of these nouns have a plural also ; as, יָדוֹת, *hands*; קַרְנוֹת, *horns*; &c.

CHAPTER VIII.

Of Proper Names, &c.

Proper names (שֵׁם הַעֲצָם) vary from the common substantives in various circumstances, viz. 1. They do not admit of a plural. 2. Nor variation of gender. 3. Nor a genitive constructed. 4. Nor the definite article, (which is expressed by the denoting ה). 5. Nor pronouns affixed. 6. Nor can verbs be formed of them.

Therefore,

Therefore, when occasion would subject them to any of these accidents, it is requisite to substitute some appellative noun, or analogous particle, in their place: for instance, to express *Job of Uz*, we must make use of the appellative אִישׁ and say, אִישׁ אִיּוֹב or, the analagous particle מִן; as, אִיּוֹב מִן (or מֵעוּז) not אִיּוֹב עוּז which, being two proper names, would, together, make no complete sense. Instead of the definite article, (הַ הַיְדִיעָה) which is used as a demonstrative pronoun also, we must make use of a similar noun; as, הָאִישׁ מִשָּׁה and so of the rest, as will be seen hereafter.

Of National Nouns, &c.

National nouns, (שֵׁם הַיָּחִיד) or genealogical, are,
 1. Those names of persons which are derived from their native country; as, עִבְרִי *a Hebrew*; מִצְרִי *an Egyptian*; &c. 2. Those which signify the nation; as, יְהוּדִי *a Jew*; מוֹאבִי *a Moabite*; &c. 3. Those of a tribe; as, רְאוּבֵנִי (indeclinable) and of family; as, מוֹשֵׁי מַחְלִי &c.

Observe,

Observe, that many of these nouns are adjective, and, of course, they have gender, number, and case.

In the masculine singular they have a ' (called הֵיחָם) and the feminine is formed by the addition of a ה, the preceding ' taking, then, a *Kamets*; and their plural is formed regularly.

Observe, that this ' is not always used in the same manner. If the nouns from which these are derived do not terminate in ' , then this ' is added to them; as, חֵתִי (from חֵת) but, if they should terminate in ' originally, then they remain so; as, שְׁוֹנִי. If they end in ה, it is cast out and the ' placed in its stead, (changing the vowel of the preceding letter into a *Heerek*); as, יִשְׁוִי (from יִשְׁוֹה).

When the primitive word ends in ם, as, מְצַרִּים, the ם drops and the ' remains for the characteristic: however, as some nouns do not admit of this construction, to avoid harshness, the appellatives אִישׁ or יוֹשֵׁב are used; as, יְהוּדָה וְיוֹשְׁבֵי יְרוּשָׁלַיִם &c.

&c. but, it is requisite to remark here, that the word *אֵשׁ* sometimes implies dignity.

Of Numeral Nouns.

The nouns of number are of various sorts; viz. The *absolute* (נֶפֶרֶד) or *cardinal*. The *relative* (מִצְטָרֶף) or *ordinal*. The *partitive* (חֵלְקִי). The *metrical* (מִדָּתִי). And the *abstract* (מִפְּשֵׁט מִהַמְּתוֹאֵר).

The absolute or cardinal digits are declinable, and have a distinction of gender and a genitive constructed; which circumstances are expressed by variable terminations, with their suitable points.

Observe, that, in Hebrew, these numbers are expressed by letters; and, in compounded numbers, the letter which represents the highest number must be placed first: for instance, to express 11, which is done with a י and an א, the י, which stands for ten, must be placed before the א, which stands for one; 53, נג &c. as will be seen more clearly in the following tables.

The

*The absolute or cardinal Digits.**Masculine.*

Power.	Nom.	Gen. Cons.
1. א.	אֶחָד	אֶחָד
2. ב.	שְׁנַיִם	שְׁנַיִם
3. ג.	שְׁלֹשָׁה	שְׁלֹשָׁה
4. ד.	אַרְבָּעָה	אַרְבָּעָה
5. ה.	חֲמִשָּׁה	חֲמִשָּׁה
6. ו.	שֵׁשׁ	שֵׁשׁ
7. ז.	שִׁבְעָה	שִׁבְעָה
8. ח.	שְׁמֹנֶה	שְׁמֹנֶה
9. ט.	תְּשֻׁעָה	תְּשֻׁעָה
10. י.	עֶשְׂרֵה	עֶשְׂרֵה

Feminine.

1. א.	אֶחָת	אֶחָת
2. ב.	שְׁתֵּי	שְׁתֵּי
3. ג.	שְׁלֹשׁ	שְׁלֹשׁ
4. ד.	אַרְבַּע	אַרְבַּע
5. ה.	חֲמִשׁ	חֲמִשׁ
6. ו.	שֵׁשׁ	שֵׁשׁ
7. ז.	שִׁבְעַת	שִׁבְעַת
8. ח.	שְׁמֹנֶת	שְׁמֹנֶת
9. ט.	תְּשַׁע	תְּשַׁע
10. י.	עֶשְׂרִי	עֶשְׂרִי

The

From eleven, inclusively, to nineteen are formed thus :

	<i>Masculine.</i>	<i>Feminine.</i>
11. י"א.	אַחַד (or עֶשְׂתִּי)	אַחַת (or עֶשְׂתִּי)
12. י"ב.	שְׁנַיִם	שְׁתֵּי
13. י"ג.	שְׁלֹשָׁה	שְׁלוֹשׁ
14. י"ד.	אַרְבָּעָה	אַרְבַּע
15. טו.*	עֶשְׂרִי	חֲמִשָּׁה
16. טז.	שֵׁשׁ	שֵׁשׁ
17. י"ז.	שִׁבְעָה	שִׁבַּע
18. י"ח.	שְׁמֹנֶה	שְׁמוֹנֶה
19. י"ט.	תְּשַׁע	תְּשַׁע

Above twenty, inclusively, they are indeclinable, and formed as follow :

20. עֶשְׂרִים

21. אֶחָד וְעֶשְׂרִים

22. שְׁנַיִם וְעֶשְׂרִים

23. שְׁלֹשָׁה וְעֶשְׂרִים

* 15 is expressed by a ט and a י, instead of a ה and a י, because, these last form a contraction of the most sacred name of God.

24. אַרְבָּעָה וְעֶשְׂרִים. כד.
 25. חֲמֵשָׁה וְעֶשְׂרִים. כה.
 26. שֵׁשָׁה וְעֶשְׂרִים. כו.
 27. שִׁבְעָה וְעֶשְׂרִים. כז.
 28. שְׁמֹנֶה וְעֶשְׂרִים. כח.
 29. תֵּשַׁע וְעֶשְׂרִים. כט.

All the other tens are also indeclinable; we, therefore, say, invariably, מ. 40. אַרְבָּעִים; ל. 30. שְׁלֹשִׁים; ע. 70. שִׁבְעִים; ס. 60. שִׁשִּׁים; נ. 50. חֲמִשִּׁים; צ. 90. תֵּשַׁעִים; פ. 80. שְׁמוֹנִים; &c. לב. 32. שְׁנַיִם וּשְׁלֹשִׁים; לא. 31. אֶחָד וּשְׁלֹשִׁים. It must be observed, also, that the units are, most commonly, placed before the tens. (ק. 100.) מֵאָה. *One hundred* is of the feminine gender, and has מֵאָתָּה which is its genitive constructed; and מֵאֲתָיִם, 200. ה. the dual; and מֵאוֹת, the plural, *hundreds*. It is compounded with the cardinals of the feminine gender, (generally the genitive constructed;) as, ש. 300. אַרְבַּע מֵאוֹת; ש. 300. שְׁלֹשׁ מֵאוֹת; which is marked by a ת. 400. חֲמִשׁ מֵאוֹת; ת. 500. שֵׁשׁ מֵאוֹת; and a ק, or a ה, (a final כ,) and so of the rest.

אֶלֶף (1000. which is expressed by the word itself or by the letter א, with one dot placed above it at the right hand.) *One thousand* is of the masculine gender, which has the dual אֶלְפִים (2000. expressed by the word or the letter א, with two dots,) *two thousand*, and its plural is אֲלָפִים *thousands*; and the genitive constructive אֲלָפֵי *thousands of*. It is compounded with cardinals of the masculine gender, (generally, the genitive constructed); as, אַרְבַּעַת אֲלָפִים 4000. &c. up to רְבֹוא (or רְבוּ or רַבָּה) *a million*, (Rabbinically, *ten thousand*;) which has its dual; and רַבֻּאוֹת (or רַבֹּאוֹת) the plural; and רַבֻּאוֹת its genitive constructed: it is compounded with cardinals of the feminine gender; as, שְׁלֹשׁ רַבֻּאוֹת 30000; &c.

Of ordinal Numbers.

The ordinal numbers (מְצִטְרָה or סְדוּרִי) are declinable, in the following manner:

	<i>Masculine.</i>	<i>Feminine.</i>
First.	ראשון	ראשונה
Second.	שני	שנית or שניה
Third.	שלישי	שלישית or שלישיה
Fourth.	רביעי	רביעית
Fifth.	חמישי	חמישית
Sixth.	ששי	ששית
Seventh.	שביעי	שביעית
Eighth.	שמיני	שמינית
Ninth.	תשיעי	תשיעית
Tenth.	עשירי	עשירית or עשיריה

For the masculine plural, we find only ראשונים, שניים, שלישים, רביעים; and, for the feminine, ראשונות. The others may be supplied for prosaic compositions, but care should be taken to avoid them in a sublime and poetic style.

To express ordinals, exceeding ten, we make use of simple cardinals.

Of the partitive numbers, we find only מחצית, רביעית, השלישית, half; חצי, חצי, or חצי, the third part; רביעית, or

or רַבֵּעַ the fourth part; חֲמִישִׁית or חֲמֵשׁ the fifth part; שִׁשִּׁית the sixth part; עֶשְׂרִית or מֵעֶשֶׂר the tenth part; and, to express those that are wanting, the ordinal feminine is generally used.

The metrical numbers are used to describe bodies, such as geometrical figures, &c. as, מְשַׁלֵּשׁ triangular; מְרַבֵּעַ quadrangular; or, רַבּוּעַ square. For the abstract numbers, as, a score, dozen, &c. the cardinals are generally used; and, more especially, when it is constructive; as, שְׁנֵי יָמִים a couple of days; &c.

CHAPTER IX.

Of Adjectives, &c.

An adjective (שֵׁם הַתַּאֲרֵךְ) is a word joined to a substantive to point out its quality, and, in Hebrew, is placed, most commonly, after the substantive; as, אִישׁ טוֹב a good man.

In

In Hebrew, the adjective varies on account of gender, number, and case. Therefore, if the substantive to which it is applied is of the feminine gender, as, אִשָּׁה *a woman*; we must make use of the adjective טוֹבָה (instead of טוֹב) and say, אִשָּׁה טוֹבָה *a good* woman*; &c. Of this, more hereafter.

Of the Degrees of Comparison.

In English, there are commonly reckoned three degrees of comparison; viz. the *positive*, the *comparative*, and the *superlative*; but, (as the first of these is merely the adjective in its simple form, and, therefore, can not properly be called a degree of comparison,) in HEBREW, there are two only, the *comparative* (עֵרֶךְ הַמִּדָּמָה) and the *superlative* (עֵרֶךְ הַיִּתְרוֹן).

* Observe, that, in Hebrew, adjectives have variable terminations; but, in English, adjectives are not subject to these circumstances; and, like the adjective *good*, they serve for both genders and both numbers.

The

The *comparative* degree examines the quality of a noun by another, and concludes in three different ways; viz. 1. by making both alike; 2. by increasing; or, 3. by lessening the quality of the noun compared. The first of these is performed by placing a כ, (probably, a contraction of the word כִּמוֹ as or like; and, therefore,) called *of similitude* (כ הַדְמִיּוֹן) before the noun with which another is compared; as, גַּם אַתָּה כְּאַחַד מֵהֶם, *even thou art as one of them, &c.*

The second and third are performed by a מ, (a fragment of מִן from or over; and, therefore, may be) called *augmentative* or *diminutive*; as, הַנְּחֻמָּדִים מִזָּהָב, *more to be desired are they than gold;* צעִירִים מִמֶּנִּי, *younger are they than I am; &c.*

The *superlative* degree is formed sometimes with a מ servile; as, תְּבוֹרַךְ מִנְּשִׁים, *blessed be she among women; or, the most blessed of women:* and sometimes it is found with a ב; as, הִיפָּה בְּנָשִׁים, *O thou fairest among women!*

These

These two degrees of comparison are sometimes expressed by the particles (or adverbs) *יותר*, *more*; and *מאוד*, *most* or *very*; the former placed before, and the latter after, the adjective; as, *יותר חכם*, *more wise*; and *חכם מאוד*, *very wise*. These are sometimes doubled to add energy to the expression; as, *טובה הארץ מאוד מאוד*, *it is a very good, or, exceeding good, land*; &c.

The syllable *ון* placed at the end of words, serves to diminish the quality of the object to which it is applied; as, *שבתון* (from *איש*), *אישון* (from *איש*). This termination is often adopted by poets; as, *שמשון* (from *שמש*) figuratively to denote *a small sun*.

CHAPTER X.

Of Pronouns.

A pronoun (*כנוי*) is a word used instead of a noun, to avoid the necessity of repeating the noun for which they stand too often.

There

There are six kinds of pronouns; viz. the *personal*, the *possessive*, the *demonstrative*, the *relative*, the *interrogative*, and the *improper*; some of which are declinable by gender, number, &c. and are either distinct words (בְּנוֹיִם נִפְרָדִים) or (fragments of them joined to the end of words, commonly called) affixes, (בְּנוֹיִם מְחַבְּרִים).

Of the Pronouns Personal.

Personal pronouns have three persons: the first is the person who speaks, (מְדַבֵּר בְּעַדוֹ) the second the person spoken to, (לְנֶכַח) and the third the person or object spoken of, (נִסְתֵּר).

The first person, like the English, is *common* both in the singular and plural; but the second and third persons have, by variable terminations and suitable points, a distinction of gender. Personal pronouns have all the cases excepting the genitive,* which, from their nature, as absolute, they cannot admit.

* In some grammars, the word שְׁלִי has been introduced as the genitive of this pronoun; but, as this word is compounded of the

admit. (For the vocative, see p. 103.) They are declined in the following manner:

FIRST PERSON.

SINGULAR.

Masculine and Feminine.

Nom.	אֲנִי or אֲנֹכִי	<i>I.</i>
Gen.	wanting.	
Dat.	אֵלַי or לִי	<i>to me.</i>
Acc.	אֹתִי	<i>me.</i>
Voc.	_____	
Abl.	מִמֶּנִּי or מֵמֶנִּי or מִמֶּנִּי	<i>from or by me.</i>

PLURAL.

Masculine and Feminine.

Nom.	אֲנֵנוּ or אֲנֹחֵנוּ	<i>we.</i>
Gen.	wanting.	

particle (or relative pronoun) אשר *which*, and לִי *to me*, (used generally as the Latin idiom *quod est mihi*,) and entirely of the Rabbinical dialect, nor, indeed, is it to be found in the Bible, it has been thought consistent to omit it, that the genius and this peculiar nicety of the Hebrew language may appear more clearly, and its purity might be preserved, as the importance of the subject requires.

Dat.

Dat.	אֵלֵינוּ or לָנוּ	<i>to us.</i>
Acc.	אֶתָנוּ	<i>us.</i>
Voc.	—	
Abl.	מֵמֶנּוּ or מִמֶּנּוּ	<i>from or by us.</i>

SECOND PERSON.

SINGULAR.

Masculine.

Nom.	אַתָּה	<i>thou.</i>
Gen.	wanting.	
Dat.	אֵלֶיךָ or לָךְ	<i>to thee.</i>
Acc.	אֹתָךְ	<i>thee.</i>
Voc.	—	
Abl.	מֵמֶךָ or מִמֶּךָ	<i>from thee.</i>

PLURAL.

Nom.	אַתֶּם	<i>ye or you.</i>
Gen.	wanting.	
Dat.	אֵלֵיכֶם or לָכֶם	<i>to ye or you.</i>
Acc.	אֶתְכֶם	<i>ye or you.</i>
Voc.	—	
Abl.	מֵמֶכֶּם	<i>from ye or you.</i>

SINGULAR.

Feminine.

Nom.	את	thou.
Gen.	wanting.	
Dat.	אֵלֶיךָ or לְךָ	to thee.
Acc.	אֶתְּךָ	thee.
Voc.	—	
Abl.	מִמֶּךָ	from thee.

PLURAL.

Nom.	אתֶּנָּה or אֲתֶנּוּ	ye or you.
Gen.	wanting.	
Dat.	אֵלֵיכֶם or לָכֶם	to ye or you.
Acc.	אֶתְּכֶם	ye or you.
Voc.	—	
Abl.	מִכֶּם	from ye or you.

THIRD PERSON.

SINGULAR.

Masculine.

Nom.	הוא	he.
Gen.	wanting.	
Dat.	אֵלָיו or לוֹ	to him.

Acc.

Acc. אֹתוֹ *him.*

Voc.

Abl. מֵמֶנּוּ or מִנֵּהוּ *from him.*

PLURAL.

Nom. הֵמָּה or הֵם *they.*

Gen. wanting.

Dat. אֵלֵיהֶם or לָהֶם *to them.*

Acc. אֹתָם *them.*

Voc.

Abl. מֵהֶם or מִהֶמָּה *from them.*

Feminine.

SINGULAR.

Nom. הִיא *she.*

Gen. wanting.

Dat. אֵלֶיהָ or לָהּ *to her.*

Acc. אֹתָהּ *her.*

Voc.

Abl. מֵמֶנָּה *from her.*

PLURAL.

PLURAL.

Nom.	הֵן or הֵנָּה	they.
Gen.	wanting.	
Dat.	לָהֶן or אֵלֵיהֶן	to them.
Acc.	אֹתָן or אֵתָהֶן	them.
Voc.	—	
Abl.	מֵהֶן or מֵהֵנָּה	from them.

Observe, that the third person singular, masculine, is, in the ablative, written like the first plural in the same case; and the only difference between them is, that the ה of the former has a *Dagesh* and in the latter it is without it. And the second person singular masculine makes, in the dative, אֵלַי and, in the accusative, אֹתִי also, plural, אֵלֵיהֶם and, for the third person feminine, אֵלֶיהָ.

 CHAPTER XI.

 Of the *Affixes*, &c.

By affixes are meant certain fragments of the pronouns personal, which are fixed or subjoined to

to the end of a word, incorporating with it, so as to form a compounded word. (A word, thus compounded, very concisely, officiates for two or three words together in other languages.

The structure of these significant parts of such compounded words is of two sorts: one of which constitutes the possessive pronouns of the Hebrew language, which are added to nouns and may be called the *possessive* affixes; the other used instead of a distinct personal pronoun, added to verbs, and may be called *personal* affixes. And, in order to be more explicit, I shall treat here of the former, reserving the latter for its proper place.

Of the Possessive Pronoun, &c.

In comparing the genius of the Hebrew language with that of the English, it has been shewn already, in various parts of these sheets, that, the mode of expressing the connection or relation of one noun to another, in Hebrew, by the genitive case is widely different from that of the English.

In

In English, (like the Greek and Latin, although by different means,) the sign of possession is signified by the noun possessing; as, *a bird's nest*; or, *the nest of a bird*; here the noun *bird* is in the genitive case and *nest* in the nominative. In Hebrew, to express the same idea, the reverse must take place; as, *בֵּן זְפוּרָה* here the noun *בֵּן* (from *בֵּית* *a nest*,) is evidently in the genitive, while *זְפוּרָה* *a bird*, remains entire and unaltered.

Thus, the Hebrew language, with evident propriety, and very consistently according to its sublime genius, does not admit of possessive pronouns as detached distinct words; but, by the characteristical form of the genitive (or possessive) case, jointly with the fragments of the personal pronouns, as subsequent to the nouns, &c. to which they are added, they answer every purpose of discourse that possessive pronouns do in English or other languages.

Nouns, most commonly, assume the form of the genitive constructive before they can admit of the addition of these pronominal fragments.

Of

Of the Possessive Affixes.

SINGULAR.

יְיָ	<i>my,</i>	common.
יָךְ	<i>thy,</i>	masculine.
יְךָ	<i>thy,</i>	feminine.
וְיָ	<i>his,</i>	masculine.
וְיָךְ	<i>her,</i>	feminine.

PLURAL.

נֹרְיָנוּ	<i>our,</i>	common.
כֶּם יְכֶם	<i>your,</i>	masculine.
כֶּן יְכֶן	<i>your,</i>	feminine.
מֹם יְמֹם	<i>their,</i>	masculine.
מֶן יְמֶן	<i>their,</i>	feminine.

Observe, that these pronominal fragments agree with the person who possesses, not with the object possessed; and, to illustrate this interesting theory, I shall give the following examples.

The noun substantive masculine בֵּית *a house*, declined with all the possessive affixes.

T

SINGULAR.

SINGULAR.

FIRST PERSON.

*Masculine and Feminine.*בֵּיתִי *my house.*

SECOND PERSON.

*Masculine.**Feminine.*בֵּיתְךָ *thy house.*בֵּיתְךָ *thy house.*

THIRD PERSON.

בֵּיתוֹ *his house.*בֵּיתָהּ *her house.*

PLURAL.

FIRST PERSON.

*Masculine and Feminine.*בֵּיתֵנוּ *our house.*

SECOND PERSON.

*Masculine.**Feminine.*בֵּיתְכֶם *your house.*בֵּיתְכֶן *your house.*

THIRD PERSON.

בֵּיתָם *their house.*בֵּיתָן *their house.*

To

To render the object to be declined in the plural, it takes an additional ' as its characteristic, and is formed thus:

SINGULAR.

FIRST PERSON.

Masculine and Feminine.

בְּתִי *my houses.*

SECOND PERSON.

Masculine.

Feminine.

בְּתֶיךָ *thy houses.*

בְּתִיךָ *thy houses.*

THIRD PERSON.

בְּתוֹ *his houses.*

בְּתֶיהָ *her houses.*

PLURAL.

FIRST PERSON.

Masculine and Feminine.

בְּתֵינוּ *our houses.*

SECOND PERSON.

Masculine.

Feminine.

בְּתֵיכֶם *your houses.*

בְּתֵיכֶן *your houses.*

THIRD PERSON.

*Masculine.**Feminine.*

בְּתֵיהֶם *their houses.* בְּתֵיהֶן *their houses.*

The noun substantive feminine נְתִיבָה *a path,*
declined with all the possessive affixes.

SINGULAR.

FIRST PERSON.

Masculine and Feminine.

נְתִיבָתִי *my path.*

SECOND PERSON.

*Masculine.**Feminine.*

נְתִיבָתְךָ *thy path.*

נְתִיבָתְךָ *thy path.*

THIRD PERSON.

נְתִיבָתוֹ *his path.*

נְתִיבָתָהּ *her path.*

PLURAL.

FIRST PERSON.

Masculine and Feminine.

נְתִיבָתֵנוּ *our path.*

SECOND

SECOND PERSON.

*Masculine.**Feminine.*נְתִיבָתְכֶם *your path.*נְתִיבָתְךָ *your path.*

THIRD PERSON.

נְתִיבָתָם *their path.*נְתִיבָתָהּ *their path.*

To render this noun in the plural through all the persons is formed thus :

SINGULAR.

FIRST PERSON.

*Masculine and Feminine.*נְתִיבוֹתַי *my paths.*

SECOND PERSON.

*Masculine.**Feminine.*נְתִיבוֹתֶיךָ *thy paths.*נְתִיבוֹתֶיךָ *thy paths.*

THIRD PERSON.

נְתִיבוֹתָיו *his paths.*נְתִיבוֹתֶיהָ *her paths.*

PLURAL.

PLURAL.

FIRST PERSON.

*Masculine and Feminine.*נְתִיבוֹתֵינוּ *our paths.*

SECOND PERSON.

*Masculine.**Feminine.*נְתִיבוֹתֶיךָ *your paths.*נְתִיבוֹתֶיךָ *your paths.*

THIRD PERSON.

נְתִיבוֹתֵיהֶם *their paths.*נְתִיבוֹתֵיהֶן *their paths.*

The Hebrew language is, in some instances, materially different from the English; and the importance of representing these peculiarities intelligibly, to those who read for information, will, undoubtedly, apologise for the extent of the Author's remarks on these subjects, being duly solicitous to simplify and explain them.

The remarks which are requisite for the explanation of the nature of the possessive affixes may be reduced chiefly to the following heads; viz.

1. Nouns, constituted of two *Segols*, as, מֶלֶךְ &c. make, with these pronominal fragments, אֶרְצִי &c. and אֶרְצוֹתֵי, אֶרְצֵי, &c. and מִלְכִּי, מִלְכֵנוּ, מִלְכֵי.

2. Those of a *Tsere* and a *Segol*; as, עֵשֶׁב, חֶלֶב, &c. make עֵצָבוֹ, עֵצָבִי, &c. חֶלְבָה, חֶלְבִי, or חֶלְבֵי, &c. חֶלְבָמוֹ, or חֶלְבָם.

3. Those, like קָדֵשׁ, קָדְשִׁי, &c. if with a guttural, as, אֶהָל, it makes אֶהָלִי, or אוֹהָלִי, &c. Under this class are comprehended words of three syllables, whose two last are *Holem* and *Segol*; as, נְחוֹשֶׁת, קְטוֹרֶת, which make נְחוֹשֶׁתִי, קְטוֹרֶתִי.

4. Those, like עֵינַי, חֵילִי, זֵיתִי, &c. make זֵיתִי, עֵינִי, &c. however, מִיָּמִים, makes מִיָּמִי, &c. because it has no singular.

Some monosyllables are formed irregularly; as, אָב, which makes אָבוֹתֵינוּ, אָבוֹתֵי, אָבִינוּ, אָבִי, and אָח, makes אָחֵינוּ, אָחֵי, אָחִיכֶם, אָחִינוּ, אָחִי, &c. אָחֵינוּ, אָחֵי, &c. אָחֵינוּ, אָחֵי, &c. אָמֵי, אָמֵי, &c. אָמֵי, אָמֵי, &c.

בְּנֵיכֶם, בְּנִי, בְּנֶה, בְּנִי makes &c. אֲמוֹתָם, &c.
 פִּי, פֶּה makes &c. בְּנוֹתִי, בְּתִי makes &c. בֵּת
 טוֹבִי, טוֹב makes &c. פִּימוֹ or פִּיהֶם, פִּיו, פִּיהָ,
 &c. טוֹבוֹתֵיהֶם, טוֹבוֹתִי.

Observe, that those nouns which do not vary in the genitive constructed remain unchanged for the pronominal affixes also. It is remarkable, that all these pronouns are expressed by six letters, which are contained in the very word that denominates them; viz. הַכְּנוּיִם (the pronouns.)

CHAPTER XII.

Of the other Pronouns.

The *demonstrative* pronouns are those which point out the object to which they refer, and are the following.

Masculine singular, לֵּזֶה, זֶה, זֶה, זֶה *this*;
 feminine, הַזֶּה, הַזֶּה, זֶה, זֶה *this*; plural for
 both

both genders, אֵלֶּה and אֵלֵּי these and those. הוּא and הֵיא with their plurals, are sometimes used as demonstrative pronouns, which mean *it, they, that, &c.* and admit of the denoting ה before them.

The relative pronoun is אֲשֶׁר *who* and *which*, and serves for both genders and numbers. הֵן and הֵן are sometimes used as relatives.

The interrogative pronouns are מִי *who?* מַה or מַה *what?* אֵיזָה *which?* and serve for both genders and numbers.

The improper pronouns are כָּל (whose *Kamets* is almost always *Hatoof*,*) *all*, which serves for both genders and numbers; כָּל זֶה *so much*; כַּזֶּה *as much*; and כַּהֵנָּה וְכַהֵנָּה *as many*. Two כ (probably, the fragments of כִּמּוֹ) are often used before words following one another to express *as much as*: for instance, כִּמְנִי כַּמוֹךָ *I am as much as you, &c.*

* Excepting in one or two instances, Psalms xxxv. &c.

Observe, that these pronouns are in the nominative case ; and, if occasion required them to be varied, they are declined like proper names: as, *לַזֶּה* *to this?* *לְמִי* *to whom?* *מִכָּל* *from all*; &c. But *זֶה* and *כָּל* admit of the denoting *ה*, and the latter often personal affixes also, as will be farther explained.

And now, in conformity to the plan proposed, the first part (or class) of Hebrew speech is drawing to an end, it having been treated of according to its principal sub-divisions, &c. However, before the conclusion, it may not, perhaps, be superfluous to remark, that, in the arrangement of its contents and their disposition, the object which has been aimed at is that of giving the learner some insight into the peculiar genius of the Hebrew language, not only about the relations which words bear to one another, but their mutual influence and dependencies, that he might be the better prepared for the *next* part, which, from its importance, and the extent of its utility as well as variety, highly deserves a large share of attention.

CHAPTER XIII.

Of the Verbs.

SECTION I.

A verb (פִּעֵל) is that word in any sentence by which the existence, action, or passion, of persons, objects, or ideas, is expressed ; as, הָיָה *to be* ; לָקַח *he took* ; נִשְׁמָעָתִי *I was heard*.

Hebrew verbs have been divided into various kinds ; which, however, may be reduced principally into two only, viz. the *transitive* or *active*, (פִּעֵל יוֹצֵא) and the *intransitive* or *neuter*, (פִּעֵל עוֹמֵד).

A verb is called *transitive* when the action, &c. signified by it, passes over from the agent to the object, or when it has an effect upon something ; as, בָּנִיתִי אֶת הַחוֹמָה *I BUILT the wall*.

A verb is called intransitive when the action, &c. does not pass over to any object, or when the effect remains confined in the agent himself; as, *וְאַתְּ שֹׁבָה לִדְעַת זֹאת* if I CONSIDER to KNOW this.

There are some verbs in Hebrew (as in English, although not so numerous, perhaps, as in some other languages) that are used in an active and a neuter signification; but, by the sense, according to the context, it is easy to perceive of what kind they are; as, the verb *הִפֵּךְ* in these two instances, viz. *וְאִישׁ יִשְׂרָאֵל הִפִּיךְ* “And the men of Israel RETURNED.” (Judges xx.) And *הִפֵּךְ מְשׁוֹרֵשׁ הָרִים* “He SUBVERTED mountains by the root.” (Job xxviii.) It is evident, that, in the former instance it is neuter and the latter active. Verbs of this kind, as, *הִלֵּךְ*, *רָהַב*, *קָרַב*, &c. may be ranked together under the general denomination of *amphibological*.

(It must be observed here, that the verbs *הִפֵּךְ*, *קָרַב*, &c. mentioned in this place, are in the third person

person singular, present tense of the indicative mood, instead of the infinitive, because, in this person, the radical letters of Hebrew verbs are more distinctly perceived than in the infinitive or any other part of it, being the pure root, unburthened with any servile. Therefore, to mention the verb *to give*, we say, נָתַן *he gave*, instead of נָתַן or נָתַן *to give*; נִגַּשׁ *he approached*, instead of נִגַּשׁ *to approach*; בֵּן *he understood*, instead of בֵּן *to understand*; &c. thus, the third person singular of the verb, called the *root*, (שׁוֹרֵשׁ) officiates for the infinitive. This mode is adopted by lexicographers as well as grammarians.)

To Hebrew verbs belong person, (גּוּף); gender, (מִין); number, (מִסְפָּר); mood, (דֶּרֶךְ); tense, (זְמַן); participle, (בִּינוּי); form or structure, (בְּנִין); extraction, (גִּזְרָה); and conjugation, (אֹפֶן הַפְעֵל).

SECTION II.

Of Person, Gender, and Number.

Verbs have three persons, which are either *masculine* (זָכָר) or *feminine* (נְקֵבָה).

They

They have two numbers, the *singular* (יָחִיד) and *plural* (רַבִּים).

Some persons of verbs have a distinction of gender expressed either by servile letters (mostly, pronominal fragments) prefixed or postfixed to the radical (or original) word, or by changing certain points; but some persons are common, as seen in the following examples.

SINGULAR.

1st Person.	אָנִי לָמַדְתִּי	<i>I learned.</i>	Common.
2d Person.	אַתָּה לָמַדְתָּ	<i>thou learnedst.</i>	Masculine.
2d Person.	אַתְּ לָמַדְתְּ	<i>thou learnedst.</i>	Feminine.
3d Person.	הוּא לָמַד	<i>he learned.</i>	Masculine.
3d Person.	הִיא לָמַדָּה*	<i>she learned.</i>	Feminine.

PLURAL.

1st Person.	אֲנִי לָמַדְנוּ	<i>we learned.</i>	Common.
2d Person.	אַתֶּם לָמַדְתֶּם	<i>ye learned.</i>	Masculine.
2d Person.	אַתֶּן לָמַדְתֶּן	<i>ye learned.</i>	Feminine.
3d Person.	הֵם לָמְדוּ	<i>they learned.</i>	} Common.
3d Person.	הֵן לָמְדוּ	<i>they learned.</i>	

* This Kamets is always long.

Observe,

Observe, that, as these persons are generally distinguished by appropriate characteristics, the detached personal pronouns are often used to point out any particular circumstance with greater precision or emphasis ; as, אֲנִי אֶעֱרְבֶנּוּ “ *I, MYSELF, will be surety for him.*” (Genesis xliii.) וְגַם אַתָּה יָדַעְתָּ “ *And also thou, THYSELF, knewest.*” (Kings i. 2.)

SECTION III.

Of Mood and Tense.

A mood means a particular change which verbs undergo to signify various intentions of the mind.

Hebrew verbs have three moods ; viz. the *indicative*, (פָּרַדַּתְּ הַמּוֹרָה) ; the *imperative*, (פָּרַדַּתְּ הַעֲיוּוִי) ; and the *infinitive*, (פָּרַדַּתְּ הַמְּקוֹר).

The indicative mood simply indicates or *points out* the intention of the mind signified by the verb ; as, שָׁמַעַ he heard ; כָּתַבַּ he wrote ; &c. and has the three persons in both numbers.

The

The imperative mood is used for commanding, &c. as, שְׁמַע *hear thou*. It implies futurity, and has, with strict propriety, only one person,* which is the *second* in both numbers.

The infinitive mood expresses the idea of the verb in a general and unlimited manner without a distinction of person, number, or time; as, יִירָא *to fear*; בִּין *to understand*.

Observe, that the subjunctive, or optative, mood and the potential are signified by conjunctions before the indicative, expressed or understood.

Tense is the distinction of time, and the Hebrew language, according to its admirably-accurate† mode of expression, admits of two tenses only;

* From the very definition of this mood by the best grammarians, it is manifest, that the object of it is to command or forbid, &c. and, therefore, it is always addressed to the second person; nor can it, for the same reason, be used in the first or third persons.

† It is evident, that the present tense in other languages is (like a geometrical point) rather imaginary than real, since it represents the
action

only; viz. the *preterite* or *past*, (עָבַר); and the *future*, (עָתִיד); which belong to the indicative mood.

Observe, that the other tenses, which, in English, are made up with the assistance of the auxiliary verbs *have*, *may*, *can*, &c. are, in Hebrew, signified by the context, although under the figure of the past or future tense; as, הָגֵשׁ חָלַף הָלַךְ לוֹ “*The rain PASSED by and WENT away*,” that is to say, IS OVER and GONE. (The Song of Sol. ii.) The verbs חָלַף, הָלַךְ in this instance, are in the preterperfect tense, (עָבַר שָׁלֵם). וְהָבִיטוּ אַחֲרֵי מֹשֶׁה “*And they LOOKED after Moses*. (Exodus xxxiii.) That is, *they DID LOOK or WERE LOOKING*; therefore, it is in the preter-imperfect, (עָבַר בִּלְתִּי שָׁלֵם) and so of the rest.

Observe, also, that, in divine prophecies, the preterite tense and the future are often used for

action or event of the verb as *passing* at the very time in which it is mentioned, therefore, part of it must, necessarily, be past and part future; for, time has not a fixed moment, and a real present tense cannot properly exist.

each other ; but this is to imply that the sacred word of God must be reckoned in the future as certain as if it had already come to pass.

SECTION IV.

Of the Participle.

The participle is a certain part of a verb of which it participates, and has the properties of an adjective. There are two participles in Hebrew, the present, or *active*, (בִּינוּנִי פועֵל) as, שׁוֹמֵר *he who is KEEPING or who keepeth*, (custodiens;) (from שָׁמַר *to keep*;) and the perfect, or *passive*, (בִּינוּנִי פְּעוּל) as, שְׁמוֹר *kept*, (custoditus.)

These participles are of the third person, and, like adjectives, are declinable by gender, number, and case ; as,

THE PARTICIPLE ACTIVE.

Masculine.

SINGULAR.

Nom. שׁוֹמֵר

PLURAL.

שׁוֹמְרִים

Feminine.

Feminine.

SINGULAR.

PLURAL.

Nom. שׁוֹמֶרֶת or שׁוֹמְרָה

שׁוֹמְרוֹת

THE PARTICIPLE PASSIVE.

Masculine.

SINGULAR.

PLURAL.

Nom. שָׁמור

שָׁמוּרִים

Feminine.

SINGULAR.

PLURAL.

Nom. שְׁמוּרָה

שְׁמוּרוֹת

The participles serve sometimes to compose tenses together with the verb הָיָה or הָיְתָה *to be*, expressed or understood, and form a *kind* of present or imperfect tense, &c. אַתָּה אוֹמֵר אֵלַי *thou art SAYING to me*; that is, *thou sayest*. But, as the participles have only the third person, the detached personal pronouns must be repeated to signify the first or second person.

SECTION V.

Of Form.

A form (or structure, בִּנְיָן from בָּנָה *to build, to construct*, &c. misnamed,* *by some*, conjugation) means the different changes that a Hebrew verb may undergo to express the action signified by it under different circumstances.

Hebrew grammarians, of remote times, differed about the number of forms in which verbs have been used. Nor have their successors perfectly

* Much of the intricacy and discouraging difficulty to be met with in the perusal of some Hebrew grammars on the subject of verbs, moods, tenses, conjugations, &c. seem, in a measure, to have arisen from the misapplication of names, and this, probably, through certain peculiarities in which the Hebrew language essentially differs from either antient or modern ones. And, as it appears, that, in this part of Hebrew grammar, more than any other, something may perhaps yet be done, it may be reasonably expected that some plan be given a little more consistent and perspicuous; and, consequently, it will require particular explanations, &c. in order to arrange these ideas methodically and render the whole more easily intelligible to the learners.

agreed,

agreed, some siding with one, some with another; but, the most general opinion is, (and has been for ages, especially, after that learned grammarian R. Samuel Archivolti,) that Hebrew verbs are used in *seven* different ways, distinguished by seven appropriate forms: called, 1. The form, *Kál* or *Páng-ál*, (בָּנִין הָקָל or פָּעַל). 2. *Nif-hál*, (נִפְעַל). 3. *Ping-èl*, (פָּעַל). 4. *Púng-ál*, (פָּעַל). 5. *Hif-híl*, (הִפְעִיל). 6. *Hof-ál*, (הִפְעִיל or הִפְעֵל). And, 7. *Hithpàng-ál*, (הִתְפַּעֵל).

These denominations are derived from the verb פָּעַל *to work*, of which they are the third person singular of the preterite tense of every form. They are very judiciously adopted, (and ought to be retained, not *expelled*,) as they give an idea of the form for which they stand both for the construction and signification, as may be better understood by that which follows.

1. The form *Páng-ál* simply represents the action signified by the verb. It implies an agent before, and an object acted upon after, it. It is
equivalent

equivalent to the active voice of English (or Latin) verbs; as, וַיֵּשֶׁב אֱהָב אֶת יוֹסֵף. “*And Israel LOVED Joseph.*” (Et Israel amabat Josephum.) And may be called the *direct* form.

This form has all the moods and tenses and both participles. Its characteristic is a *Kamets* long always under the first radical letter, and the second, most generally, a *Patah*; as, פָּעַל; but sometimes either a *Holem* or *Tsere*; as, מָלָא יָכַל :

2. The form *Nif-hál* is the passive of *Páng-ál*. It expresses the receiving or suffering of an action, implying an object acted upon before, and an agent acted by after, it. It is equivalent to the passive voice of English (or, more properly speaking, Latin) verbs; as, יִשְׁמַע קוֹלוֹ. “*His voice WILL BE HEARD.*” (Vox ejus audietur.) And may be called the passive of the direct form.

This form has all the moods and tenses, but only one participle. The characteristic of this form is a נ before the radicals; as, נִשְׁמַע, נִפְעַל, &c.

3. The form *Ping-èl* answers, in most respects, to the definition of the *Páng-ál*, but with this difference, that it expresses the action with greater energy or is accompanied with some particular circumstance. (It often denotes those qualities which, in Latin, are expressed by the preposition *per* prefixed to verbs; as, PERAMO, *I love heartily, sincerely, &c.* PERBEATUS, *extremely fortunate, very happy, &c.*)

It has all the moods and tenses and both participles, and may be called the *energetic* form.

The characteristic of this form is a *Heerek* under the first radical, and the second has an emphatical *Dagesh*, pointed with *Tsèrè*; as, דִּבֶּרְךָ תִּקְוָה &c.

4. The form *Púng-ál* is the passive of *Ping-èl*, but it has no imperative mood; and, like all passive verbs, only one participle, and may be called the passive of the energetic form.

The characteristic of this form is a *Kibboots* under the first radical and a *Patah* under the second, which is always accompanied by an *emphatical Dagesh*; as, נָפַח, פָּקַד &c.

5. The form *Hif-híl* passes the action from the agent to somebody else, or *causes* another to act, either by allowing a possibility or power, affording means, &c. or by making, compelling, &c. and may be called the *indirect* form.

It has all the moods and tenses and both participles, but these require a ׀ before the radicals.

The characteristic of this form is a ׀, pointed with *Heerek*, before the first radical, and a ' after the second; as, הִשְׁלִיךְ, הִפְעִיל &c.

6. The form *Hof-hál* is the passive of *Hif-hil*, but it has only one participle and no imperative, and may be called the passive of the indirect form.

Its characteristic is a ה, pointed either with *Kamets Hatoof*, or *Kibboots*, placed before the radicals.

7. The form *Hithpáng-ál* participates both of the active and passive signification, because the *agent* himself receives or suffers the action. It is equivalent to the English (or French) verbs, reciprocally or reflectively used, which require the *same* personal pronoun in two different cases: viz. the nominative and the accusative; as, *he flatters himself*, &c. (*Je me flatte, tu t'habilles, &c.*) It implies, also, disposition, preparation, perseverance, &c. as, וְהִתְקַדְּשֶׁתֶּם “*And ye shall dispose yourselves to be sanctified.*” This may be called the *compound form*,

It has all the moods and tenses, but only one participle. Its characteristics are a ה, pointed with a short *Heerek*, and a ת, with *Shevâ* mute, before the first radical, and an emphatical *Dagesh* in the second; as, הִתְפַּקֵּד, הִתְהַלֵּךְ, &c.

Observe, that some characteristics are, in different parts of a verb, influenced by some idiomatical niceties, which may be more readily learnt if pointed out as they occur.

SECTION VI.

Of Extraction.

Extraction is the finding out the signification of a Hebrew word by tracing it to its root.

This is a very essential part of Hebrew grammar, as a clear knowledge of the roots is indispensable before any sentence can be understood; (or even Lexicons of any service;) but, unfortunately, it is that part of many Hebrew grammars which seems to have been the most neglected.

To enter upon a minute disquisition concerning the sound theoretic knowledge of augments and contractions, with which Hebrew words are combined, would, probably, be foreign to my chief object, which is to facilitate the acquirement of the language

language with *expedition*: however, pursuant to the humble design of this book, I shall offer to the learner those considerations about this interesting subject which are thought most useful and suitable, founded upon the *Masoretic* authors, as the just criterion of *dikdukal* lucidity and truth.

With respect to extraction, verbs are said to belong to this or that (extraction) according to the component letters of the root; for instance, the verbs נִשְׁמְרָתָם, תִּלְמִדָּה &c. belong to one extraction, because they are derived from the roots שָׁמַר and לָמַד which retain the radicals in the construction of the moods, &c. of every form. אָקַח and מִנִּישׁ belong to another, because they come from לָקַח and נָגַשׁ dropping the first radical. בִּין &c. to another, and so on.

Thus, to acquire, with ease and safety, a perfect knowledge of the Hebrew verbs, they may be arranged under different heads, by dividing them, *first*, into two principal classes, according to the following distribution.

The first class may contain all verbs like לָמַד, שָׁמַר, &c. (which, indeed, are a very great number,) and may be called *regular*, (שְׁלֵמִים *perfect*, *complete*, &c.)

The second class may contain all those verbs that deviate in some respects from the former, and may be called *irregular*, (בְּלִתֵּי שְׁלֵמִים).

This class will be again sub-divided, so as to unfold and shew the verbs which it includes in all their varieties, that the learner may be more effectually instructed.

SECTION VII.

Of Conjugation.

The conjugation of a verb is the uniform combination and arrangement in varying the sense of it as its moods, tenses, and persons, require.

If

If all the verbs of a language cannot, according to its genius, be varied in one and the same manner, recourse must be had to different means, which is the case with different nations: therefore, some have classed their verbs under three conjugations; others, under four, six, eight, eleven, &c.* besides a prodigious number of verbs, still remaining under the denomination of *irregular*. But, the Hebrew language, ever simple and natural, has only ONE conjugation, (not seven,†) as all its verbs, both regular and irregular, pass through one and the same mode of variation.

The radical part of the verb is retained while the conjugation is carried on by the help of *seven* serviles; viz. ׀, ׀, ׀, ׀, ׀, ׀, and ׀ which are mostly fragments of the personal pronouns, (called personal affixes,‡) *prefixed* or *post-*

* See Mons. de Vailly's French Grammar; Veneroni's Italian ditto; Mr Ruddiman's Rudiments: &c.

† The term conjugation seems to have been misapplied to the forms, as already noticed.

‡ See page 135.

fixed to the component parts of the root, or by the assistance of vowel-points, as clearly seen in the following table.

The Personal Affixes of the Indicative Mood.

PRETERITE TENSE.

The letters ך, ך, ך, ך, ך and ך are the affixes of the preterite tense of all the forms, and are *postfixed* to the root: (תְּהִימוֹן בְּסוֹף הָעֵבְרִים) they are pointed and may be arranged thus.*

SINGULAR.

1st Person.	ך	Common.
2d ditto.	ך	Masculine.
2d ditto.	ך	Feminine.
3d ditto.	(the root)	Masculine.
3d ditto.	ך	Feminine.

PLURAL.

1st Person.	ך	Common.
2d ditto.	ך	Masculine.

* See the Preface.

2d Person.	תְּ	Feminine.
3d ditto.	}	{ Common.
3d ditto.		

FUTURE TENSE.

The letters א, י, נ and ת are called the affixes of this tense, which are *prefixed* to the root; (אֵיתָן בְּרֹאשׁ הָעֵתִידִים) and the letters ה, ו, י and נ are *postfixed* to some persons: they may be arranged and are commonly pointed thus.

SINGULAR.

1st Person.	אֶ	Common.
2d ditto.	תָּ	Masculine.
2d ditto.	תְּ -	Feminine.
3d ditto.	וְ	Masculine.
3d ditto.	תְּ	Feminine.

PLURAL.

1st Person.	נָ	Common.
2d ditto.	תָּ	Masculine.
2d ditto.	תְּ - נָה	Feminine.

3d Person. י - ך Masculine.

3d ditto. ת - נה Feminine.

Observe, that the second syllable of this tense is sometimes a *Patah* ; as, אֶלְמַד *I will learn* ; but commonly a *Holem*, which often attracts an additional ו before the last radical ; as, אֶשְׁמֹר *I will keep* ; אֶזְכֹּר *I will remember* ; &c.

Of the Imperative Mood.

The letters ו, ה, י, and נ are called the affixes of this mood : they are *postfixed* to the radical part of the verb (יוֹנָה בְּסוּף הַצְּוִיִּים) and are pointed thus.

SINGULAR.

2d Person. * — Masculine.

2d ditto. , Feminine.

PLURAL.

2d Person. ך Masculine.

2d ditto. נה Feminine.

* This person is generally the infinitive, but differently constructed, according to the extraction and form to which it belongs.

Of the Infinitive, &c.

This mood is constructed variously, but always consistent with the other parts of the form. It is often combined with the letters ב, כ, ל and מ which are prefixed to this mood ; (בְּכֵלִים בְּרֹאשׁ הַמָּקוֹר) these letters are fragments of particles, (or prepositions,) and may be called prepositional affixes of the infinitive. They serve to give it the power of the prepositions *to, in, &c.* placed before the participle active of English verbs, (but, more properly, like the gerunds or supines of the Latin,) and are generally pointed with *Heerek* ; as, from שְׁמֹר, *to keep*, with the prepositional affixes.

בְּשֹׁמֵר	<i>in keeping.</i>	(Custodiendo.)
כְּשֹׁמֵר	<i>as keeping.</i>	(Ut custodiendo.)
לְשֹׁמֵר	<i>to keep.</i>	(Ad custodiendum.)
מִשֹּׁמֵר	<i>from keeping.</i>	(A custodiendo.)

Observe, that this mood possesses in many respects the properties of substantives, as will be farther explained.

Of the Participles.

A ם is the servile of the participles of some forms, but others do not take it, and have only an additional ך, pointed with *Holem*, placed after the first radical, for the active, and with *Shoorek*, placed before the last, for the passive.

The addition of these servile and characteristical letters, renders it necessary, according to the genius of the language, that the vowels of the radicals should undergo some change before they can properly be combined together, and, especially, if they consist of any guttural; but, to point out *theoretically* every little circumstance with which this change is attended, is not, perhaps, altogether essential; for, it certainly would not accelerate the learner's progress.

Therefore, I shall now proceed to conjugate a *regular* verb through all the forms, with their respective moods and tenses, accompanied by some observations, that the peculiar nature of Hebrew

verbs

verbs may be illustrated and the preceding heads about their theory perfectly understood.

Conjugation of the regular verb *לְבַשׁ* to clothe.

DIRECT FORM, (פִּעֵל).

INDICATIVE MOOD.

SINGULAR.

1st Person.	לְבַשְׁתִּי	<i>I clothed.</i>	Common.
2d ditto.	לְבַשְׁתָּ	<i>thou clothedst.</i>	Masculine.
2d ditto.	לְבַשְׁתְּ	<i>thou clothedst.</i>	Feminine.
3d ditto.	לְבַשׁ	<i>he clothed.</i>	Masculine.
3d ditto.	לְבַשָּׁה*	<i>she clothed.</i>	Feminine.

PLURAL.

1st Person.	לְבַשְׁנוּ	<i>we clothed.</i>	Common.
2d ditto.	לְבַשְׁתֶּם	<i>ye clothed.</i>	Masculine.
2d ditto.	לְבַשְׁתֶּן	<i>ye clothed.</i>	Feminine.
3d ditto.	} לְבַשׁוּ	<i>they clothed.</i>	Common.
3d ditto.			

* To assist the learner, the *Kamets* is separated by a dash like this, when it is long before a *Shevâ*.

FUTURE TENSE.

SINGULAR.

1st Person.	אֶלְבֵּשׁ	<i>I shall clothe.</i>	Common.
2d ditto.	תִּלְבֹּשׁ	<i>thou shalt clothe.</i>	Masculine.
2d ditto.	תִּלְבְּשִׁי	<i>thou shalt clothe.</i>	Feminine.
3d ditto.	יִלְבֵּשׁ	<i>he shall clothe.</i>	Masculine.
3d ditto.	תִּלְבֹּשׁ	<i>she shall clothe.</i>	Feminine.

PLURAL.

1st Person.	נִלְבֵּשׁ	<i>we shall clothe.</i>	Common.
2d ditto.	תִּלְבְּשׁוּ	<i>ye shall clothe.</i>	Masculine.
2d ditto.	תִּלְבְּשֶׁנָּה	<i>ye shall clothe.</i>	Feminine.
3d ditto.	יִלְבְּשׁוּ	<i>they shall clothe.</i>	Masculine.
3d ditto.	תִּלְבְּשֶׁנָּה	<i>they shall clothe.</i>	Feminine.

IMPERATIVE MOOD.

SINGULAR.

2d Person.	לְבֹשׁ	<i>clothe thou.</i>	Masculine.
2d Person.	לְבִשִׁי	<i>clothe thou.</i>	Feminine.

PLURAL.

2d Person.	לְבְּשׁוּ	<i>clothe ye.</i>	Masculine.
2d Person.	לְבְּשֶׁנָּה	<i>clothe ye.</i>	Feminine.

INFINITIVE

INFINITIVE MOOD.

לְבוֹשׁ *to clothe.*

PARTICIPLE ACTIVE.

SINGULAR.

לּוֹבֵשׁ *he who is clothing.* Masculine.

לּוֹבֶשֶׁת or לּוֹבֵשֶׁת *she who is clothing.* Feminine.

PLURAL.

לּוֹבְשִׁים *they who are clothing.* Masculine.

לּוֹבְשׁוֹת *they who are clothing.* Feminine.

PARTICIPLE PAST.

SINGULAR.

לְבוּשׁ or לְבֻשׁ *he who is clad.* Masculine.

לְבוּשָׁה *she who is clad.* Feminine.

PLURAL.

לְבוּשִׁים *they who are clad.* Masculine.

לְבוּשׁוֹת *they who are clad.* Feminine.

GERUNDS.

GERUNDS.

בְּלִבוֹשׁ	<i>in clothing.</i>
כְּלִבוֹשׁ	<i>as, when, &c. clothing.</i>
לְלִבוֹשׁ	<i>for clothing.</i>
מִלִּבוֹשׁ	<i>from clothing.</i>

PASSIVE OF THE DIRECT FORM, (נִפְעַל).

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

1st Person.	נִלְבַּשְׁתִּי	<i>I was clad.</i>	Common,
2d ditto.	נִלְבַּשְׁתָּ	<i>thou wast clad.</i>	Masculine.
2d ditto.	נִלְבַּשְׁתְּ	<i>thou wast clad.</i>	Feminine.
3d ditto.	נִלְבַּשׁ	<i>he was clad.</i>	Masculine.
3d ditto.	נִלְבַּשָּׁה	<i>she was clad.</i>	Feminine.

PLURAL.

1st Person.	נִלְבַּשְׁנוּ	<i>we were clad.</i>	Common.
2d ditto.	נִלְבַּשְׁתֶּם	<i>ye were clad.</i>	Masculine.
2d ditto.	נִלְבַּשְׁתֶּן	<i>ye were clad.</i>	Feminine.
3d ditto.	נִלְבַּשׁוּ	<i>they were clad.</i>	Common.
3d ditto.			

FUTURE

FUTURE TENSE.

SINGULAR.

1st Person.	אֶלְבֵּשׁ*	<i>I shall be clad.</i>	Common.
2d ditto.	תִּלְבֹּשׁ	<i>thou shalt be clad.</i>	Masculine.
2d ditto.	תִּלְבְּשִׁי	<i>thou shalt be clad.</i>	Feminine.
3d ditto.	יִלְבֹּשׁ	<i>he shall be clad.</i>	Masculine.
3d ditto.	תִּלְבְּשִׁי	<i>she shall be clad.</i>	Feminine.

PLURAL.

1st Person.	נִלְבֹּשׁ	<i>we shall be clad.</i>	Common.
2d ditto.	תִּלְבְּשׁוּ	<i>ye shall be clad.</i>	Masculine.
2d ditto.	תִּלְבְּשֶׁנָּה	<i>ye shall be clad.</i>	Feminine.
3d ditto.	יִלְבְּשׁוּ	<i>they shall be clad.</i>	Masculine.
3d ditto.	תִּלְבְּשֶׁנָּה	<i>they shall be clad.</i>	Feminine.

IMPERATIVE MOOD.

SINGULAR.

2d Person.	הִלְבֵּשׁ	<i>be thou clad.</i>	Masculine.
2d ditto.	הִלְבְּשִׁי	<i>be thou clad.</i>	Feminine.

* Here the characteristical *ts* drops, and its deficiency is supplied by the emphatical *Dagesh*, placed in the following letter, which doubles its power. This is done, probably, to avoid harshness, and seems to have been imitated by the moderns, as they say *illustrate* instead of *inlustrate*, *irresistible*, &c.

PLURAL.

PLURAL.

2d Person.	הִלְבְּשׁוּ	<i>be ye clad.</i>	Masculine.
2d ditto.	הִלְבְּשֵׁנָה	<i>be ye clad.</i>	Feminine.

INFINITIVE MOOD.

הִלְבֵּשׁ *to be clad.*

PARTICIPLE PASSIVE.

SINGULAR.

נִלְבָּשׁ	<i>he who is clad.</i>	Masculine.
נִלְבָּשָׁה or נִלְבְּשֶׁת	<i>she who is clad.</i>	Feminine.

PLURAL.

נִלְבָּשִׁים	<i>they who are clad.</i>	Masculine.
נִלְבָּשׁוֹת	<i>they who are clad.</i>	Feminine.

GERUNDS.

בְּהִלְבֵּשׁ	<i>in being clad.</i>
כְּהִלְבֵּשׁ	<i>as being clad.</i>
לְהִלְבֵּשׁ	<i>for being clad.</i>
מִהִלְבֵּשׁ	<i>from being clad.</i>

THE

THE ENERGETIC FORM.*

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

1st Person.	לְבַשְׁתִּי	Common.
2d ditto.	לְבַשְׁתָּ	Masculine.
2d ditto.	לְבַשְׁתְּ	Feminine.
3d ditto.	לְבַשׁ	Masculine.
3d ditto.	לְבַשָּׁה	Feminine.

PLURAL.

1st Person.	לְבַשְׁנוּ	Common.
2d ditto.	לְבַשְׁתֶּם	Masculine.
2d ditto.	לְבַשְׁתֶּן	Feminine.
3d ditto.	לְבַשׁוּ	Common.
3d ditto.		

* The English of this form and its passive is omitted because it is like the *Pang-ál*, accompanied by some circumstance, &c. generally expressed by the adverbs *diligently*, *assiduously*, &c. as the nature of the circumstance suggests.

A a

FUTURE

FUTURE TENSE.

SINGULAR.

1st Person.	אֶלְבֶּשׁ	Common.
2d ditto.	תִּלְבֶּשׁ	Masculine.
2d ditto.	תִּלְבְּשִׁי	Feminine.
3d ditto.	יִלְבֶּשׁ	Masculine.
3d ditto.	תִּלְבְּשִׁי	Feminine.

PLURAL.

1st Person.	נִלְבֶּשׁ	Common.
2d ditto.	תִּלְבְּשׁוּ	Masculine.
2d ditto.	תִּלְבְּשִׁנָּה	Feminine.
3d ditto.	יִלְבְּשׁוּ	Masculine.
3d ditto.	תִּלְבְּשִׁנָּה	Feminine.

IMPERATIVE MOOD.

SINGULAR.

2d Person.	לְבֶשׂ	Masculine.
2d ditto.	לְבִשִׁי	Feminine.

PLURAL.

PLURAL.

2d Person. לְבָשׁ Masculine.

2d ditto. לְבָשָׁה Feminine.

INFINITIVE MOOD.

לְבַשׁ

PARTICIPLE ACTIVE.

SINGULAR.

מְלַבֵּשׁ Masculine.

מְלַבֶּשֶׁה Feminine.

PLURAL.

מְלַבְּשִׁים Masculine.

מְלַבֶּשׁוֹת Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

מְלֻבָּשׁ Masculine.

מְלֻבָּשָׁה Feminine.

PLURAL.

מְלַבְּשִׁים Masculine.

מְלַבְּשׁוֹת Feminine.

GERUNDS.

בִּלְבֵּשׁ

כִּלְבֵּשׁ

לִלְבֵּשׁ

מִלְבֵּשׁ

PASSIVE OF THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

1st Person.	לִבְשֵׁתִי	Common.
2d ditto.	לִבְשֵׁתְךָ	Masculine.
2d ditto.	לִבְשֵׁתְךָ	Feminine.
3d ditto.	לִבֵּשׁ	Masculine.
3d ditto.	לִבְשָׁה	Feminine.

PLURAL.

PLURAL.

1st Person.	לְבַשְׁנוּ	Common.
2d ditto.	לְבַשְׁתֶּם	Masculine.
2d ditto.	לְבַשְׁתֵּן	Feminine.
3d ditto.	}	Common.
3d ditto.		

FUTURE TENSE.

SINGULAR.

1st Person.	אֶלְבֹּשׁ	Common.
2d ditto.	תֵּלְבֹּשׁ	Masculine.
2d ditto.	תֵּלְבֹּשִׁי	Feminine.
3d ditto.	יִלְבֹּשׁ	Masculine.
3d ditto.	תֵּלְבֹּשׁ	Feminine.

PLURAL.

1st Person.	נִלְבֹּשׁ	Common.
2d ditto.	תֵּלְבֹּשׁוּ	Masculine.
2d ditto.	תֵּלְבֹּשְׁנָה	Feminine.
3d ditto.	יִלְבֹּשׁוּ	Masculine.
3d ditto.	תֵּלְבֹּשְׁנָה	Feminine.

No Imperative Mood.

INFINITIVE MOOD.

לְבוֹשׁ which, like the others, may take the prepositional fragments : ב, כ, ל, ם

PARTICIPLE PASSIVE.

SINGULAR.

לְבוֹשׁ Masculine.

לְבוּשָׁה Feminine.

PLURAL.

לְבוּשִׁים Masculine.

לְבוּשׁוֹת Feminine.

THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

1st Pers. הִלְבַּשְׁתִּי *I caused to clothe.* Common.

2d ditto. הִלְבַּשְׁתָּ *thou causedst to clothe.* Masculine.

- 2d Person. הִלְבִּישָׁה *thou causedst to clothe.* Feminine.
 3d ditto. הִלְבִּישׁ *he caused to clothe.* Masculine.
 3d ditto. הִלְבִּישה *she caused to clothe.* Feminine.

PLURAL.

- 1st Person. הִלְבִּישְׁנוּ *we caused to clothe.* Common.
 2d ditto. הִלְבִּישְׁתֶּם *ye caused to clothe.* Masculine.
 2d ditto. הִלְבִּישְׁתֵּן *ye caused to clothe.* Feminine.
 3d ditto. } הִלְבִּישׁוּ *they caused to clothe.* Common.
 3d ditto. }

FUTURE TENSE.

SINGULAR.

- 1st Person. אֶלְבִּישׁ *I shall cause to clothe.* Common.
 2d ditto. תִּלְבִּישׁ *thou shalt cause, &c.* Masculine.
 2d ditto. תִּלְבִּישי *thou shalt cause, &c.* Feminine.
 3d ditto. יִלְבִּישׁ *he shall cause, &c.* Masculine.
 3d ditto. תִּלְבִּישׁ *she shall cause, &c.* Feminine.

PLURAL.

- 1st Person. נִלְבִּישׁ *we shall cause to clothe.* Common.
 2d ditto. תִּלְבִּישׁוּ *ye shall cause to clothe.* Masculine.

2d Pers. תַּלְבִּישָׁנָה *ye shall cause to clothe. Feminine.*

3d ditto. יִלְבִּישׁוּ *they shall cause, &c. Masculine.*

3d ditto. תַּלְבִּישָׁנָה *they shall cause, &c. Feminine.*

IMPERATIVE MOOD.

SINGULAR.

2d Pers. הַלְבִּישׁ or הַלְבִּישׁ *cause thou to clothe. Masc.*

2d ditto. הַלְבִּישִׁי *cause thou to clothe. Fem.*

PLURAL.

2d Person. הַלְבִּישׁוּ *cause ye to clothe. Masculine.*

2d ditto. הַלְבִּישְׁנָה *cause ye to clothe. Feminine.*

INFINITIVE MOOD.

הַלְבִּישׁ or הַלְבִּישׁ *to cause to clothe.*

PARTICIPLE ACTIVE.

SINGULAR.

מַלְבִּישׁ *he who is causing to clothe. Masc.*

מַלְבִּישָׁה or מַלְבִּישָׁה *she who is causing to clothe. Fem.*

PLURAL.

PLURAL.

מְלַבְּשִׁים *they who are causing to clothe.* Masculine.

מְלַבְּשׁוֹת *they who are causing to clothe.* Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

מְלַבָּשׁ *he who is caused to clothe.* Masculine.

מְלַבָּשָׁה *she who is caused to clothe.* Feminine.

PLURAL.

מְלַבָּשִׁים *they who are caused to clothe.* Masculine.

מְלַבָּשׁוֹת *they who are caused to clothe.* Feminine.

GERUNDS.

בְּהִלְבִּישׁ *in causing to clothe.*

כְּהִלְבִּישׁ *as, &c. causing to clothe.*

לְהִלְבִּישׁ *for causing to clothe.*

מִהִלְבִּישׁ *from causing to clothe.*

PASSIVE OF THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

1st Pers.	הִלְבַּשְׁתִּי	<i>I was caused to be</i>	Common.
		<i>clad.</i>	
2d ditto.	הִלְבַּשְׁתָּ	<i>thou wast, &c.</i>	Masculine.
2d ditto.	הִלְבַּשְׁתְּ	<i>thou wast, &c.</i>	Feminine.
3d ditto.	הִלְבַּשׁ	<i>he was, &c.</i>	Masculine.
3d ditto.	הִלְבַּשָּׁה	<i>she was, &c.</i>	Feminine.

PLURAL.

1st Pers.	הִלְבַּשְׁנוּ	<i>we were caused to be</i>	Common.
		<i>clad.</i>	
2d ditto.	הִלְבַּשְׁתֶּם	<i>ye were, &c.</i>	Masculine.
2d ditto.	הִלְבַּשְׁתֶּן	<i>ye were, &c.</i>	Feminine.
3d ditto.	} הִלְבְּשׁוּ	<i>they were, &c.</i>	Common.
3d ditto.			

FUTURE

FUTURE TENSE.

SINGULAR.

1st Pers.	אֶלְבֵּשׁ	<i>I shall be caused to</i>	Common.
		<i>be clad.</i>	
2d ditto.	תִּלְבֹּשׁ	<i>thou shalt, &c.</i>	Masculine.
2d ditto.	תִּלְבְּשִׁי	<i>thou shalt, &c.</i>	Feminine.
3d ditto.	יִלְבֹּשׁ	<i>he shall, &c.</i>	Masculine.
3d ditto.	תִּלְבְּשִׁי	<i>she shall, &c.</i>	Feminine.

PLURAL.

1st Pers.	נִלְבֹּשׁ	<i>we shall be caused to</i>	Common.
		<i>be clad.</i>	
2d ditto.	תִּלְבְּשׁוּ	<i>ye shall, &c.</i>	Masculine.
2d ditto.	תִּלְבְּשֶׁנָּה	<i>ye shall, &c.</i>	Feminine.
3d ditto.	יִלְבְּשׁוּ	<i>they shall, &c.</i>	Masculine.
3d ditto.	תִּלְבְּשֶׁנָּה	<i>they shall, &c.</i>	Feminine.

No Imperative Mood.

INFINITIVE MOOD.

הִלְבִּישׁ *to cause to be clad.*

PARTICIPLE ACTIVE.*

SINGULAR.

הַלְבָּשׁ	<i>he who is caused to be clad.</i>	Masculine.
הַלְבָּשָׁה	<i>she who is caused to be clad.</i>	Feminine.

PLURAL.

הַלְבָּשִׁים	<i>they who are caused to be clad.</i>	Masculine.
הַלְבָּשׁוֹת	<i>they who are caused to be clad.</i>	Feminine.

No Participle Passive.

GERUNDS.

בְּהִלְבָּשׁ	<i>in being clad.</i>
כְּהִלְבָּשׁ	<i>as, &c. being clad.</i>
לְהִלְבָּשׁ	<i>for being clad.</i>
מִהִלְבָּשׁ	<i>from being clad.</i>

• This participle is rarely to be met with in the Holy Scriptures.

PRETERITE

COMPOUNDED (OR REFLECTIVE) FORM.

PRETERITE TENSE.

SINGULAR.

1st Pers.	הִתְלַבְּשֵׁתִי	<i>I clothed myself.</i>	Common.
2d ditto.	הִתְלַבְּשָׁתָּ	<i>thou clothedst thyself.</i>	Masculine.
2d ditto.	הִתְלַבְּשָׁתְּ	<i>thou clothedst thyself.</i>	Feminine.
3d ditto.	הִתְלַבֵּשׁ	<i>he clothed himself.</i>	Masculine.
3d ditto.	הִתְלַבְּשָׁה	<i>she clothed herself.</i>	Feminine.

PLURAL.

1st Pers.	הִתְלַבְּשָׁנוּ	<i>we clothed ourselves.</i>	Common.
2d ditto.	הִתְלַבְּשֶׁתֶּם	<i>ye clothed yourselves.</i>	Masculine.
2d ditto.	הִתְלַבְּשֶׁתֵּן	<i>ye clothed yourselves.</i>	Feminine.
3d ditto.	הִתְלַבְּשׁוּ	<i>they clothed them-</i>	Common.
3d ditto.			

selves.

FUTURE TENSE.

SINGULAR.

1st Pers.	אֶתְלַבֵּשׁ	<i>I shall clothe myself.</i>	Common.
2d ditto.	תִּתְלַבֵּשׁ	<i>thou shalt clothe thy-</i>	Masculine.
		<i>self.</i>	
2d ditto.	תִּתְלַבְּשִׁי	<i>thou shalt clothe thy-</i>	Feminine.
		<i>self.</i>	

3d Pers. יְהַלְבֵּשׁ *he shall clothe him-* Masculine.
self.

3d ditto. תְּהַלְבִּישׁ *she shall clothe her-* Feminine.
self.

PLURAL.

1st Person. נְהַלְבִּישׁ *we shall clothe our-* Common.
selves.

2d ditto. תְּהַלְבִּישׁוּ *ye shall clothe your-* Masculine.
selves.

2d ditto. תְּהַלְבִּישְׁנָה *ye shall clothe your-* Feminine.
selves.

3d ditto. יְהַלְבִּישׁוּ *they shall clothe* Masculine.
themselves.

3d ditto. תְּהַלְבִּישְׁנָה *they shall clothe* Feminine.
themselves.

IMPERATIVE MOOD.

SINGULAR.

2d Person. הַתְּלַבֵּשׁ Masculine.

2d ditto. הַתְּלַבִּישִׁי Feminine.

PLURAL.

PLURAL.

2d Person. הִתְלַבֵּשׁ Masculine.

2d ditto. הִתְלַבְּשָׁה Feminine.

INFINITIVE MOOD.

הִתְלַבֵּשׁ *to clothe oneself.*

PARTICIPLE ACTIVE.

SINGULAR.

מִתְלַבֵּשׁ *he who is clothing himself.* Masculine.

מִתְלַבֶּשֶׁת or מִתְלַבְּשָׁה *she who is clothing herself.* Feminine.

PLURAL.

מִתְלַבְּשִׁים *they who are clothing themselves.* Masculine.

מִתְלַבְּשׁוֹת *they who are clothing themselves.* Feminine.

No Participle Passive.

GERUNDS.

בְּהִתְלַבֵּשׁ *in clothing oneself.*

כְּהִתְלַבֵּשׁ *as, &c. clothing oneself.*

לְהִתְלַבֵּשׁ *for clothing oneself.*

מִהִתְלַבֵּשׁ *from clothing oneself.*

Observe, that the form *Hithpangal* has these peculiarities, that, if the second radical of the verb be either a ם, ש or ש the characteristical ת is placed after it ; as, מִהִסְתַּפַּח from סָפַח (Sam. i. 26.) הִשְׁתַּפַּךְ from שָׁפַךְ &c. If it were a ז the ת is changed into a ט ; as, נִצְטַדַּק from צָדַק &c.

Observations:

All verbs do not admit of all the seven forms ; and many do, but these change their signification in changing the form : for instance, the verb פָּקַד which, in the form of *Pangal*, means *to visit*, in
the

the form *Nif-hál* signifies *to fail, to be deficient*, &c. in *Ping-èl*, *to appoint, to depute*, &c. in *Hof-hál*, *to deposit*, &c. לָמַד which, in the form *Páng-ál*, signifies *to learn*, in *Hif-hil*, signifies *to teach*, &c.

Some verbs are found in some form and not in another; as, הָגִיד from נָגַד is found in *Hif-hil*, נָגַן from נָגַן in *Ping-el*, &c.; therefore, particular attention must be paid to the construction of every form and its import, that the meaning of the sacred idiom may *easily* and *safely* be ascertained.

It has been remarked,* that the preterite tense of the direct form of most Hebrew verbs is constructed like פָּעַל. These are conjugated like לָבַשׁ but those like מָלַא or יָכַל are conjugated thus: *direct form, preterite tense, singular*, מָלַא, מָלַאת, מָלַאת, מָלַאת, &c. *singular*, יָכַל, יָכַל, יָכַל, יָכַל, &c.

The first persons of the future tense often take a ה preceded by a *Kamets*. This ה is called *pa-*

* See page 158.

paragogical; as, אֶבְחַר instead of אֶשְׁכַּח instead of אֶשְׁכַּח &c. In the like manner, the second and third persons plural masculine take a final ך at the end; as, תִּשְׁמְעוּן instead of תִּשְׁמְעוּ for יִשְׁמְעוּ &c. This ך may, also, be called *paragogical*.

The imperative is sometimes variously constructed; as, רְפָאָה, שְׁלַחָה, שְׁפָטָה (Shomrah,) שְׁמְרָה, &c.

The participle active masculine takes sometimes a ך; as, הַיּוֹשֵׁבִי instead of הַיּוֹשֵׁב. This ך may, also, be called *paragogical*.

CHAPTER XIV.

Of Irregular Verbs, &c.

SECTION I.

Verbs are called *irregular* when they deviate from the others in the formation of their parts.

The

The irregularity of Hebrew verbs depends on the construction of the root, that is, according to the letters of which it consists.

This class of verbs contains all such as differ from those of the other in their conjugation. Of this may be reckoned principally two sorts; one of which may be called *deficient* (חֲסֵרִים) and the other *silent* (נָחִים).

Deficient verbs are those which begin either with a ל or a נ (פ"נ or פ"ל*). These letters, according to the genius of the language, are dropped in the conjugation of some parts of the verbs to which they belong.

* Our grammarians, to describe the root of a verb, they denominate the letters of which it consists by the letters of the verb פִּעַל. Thus, they call the first radical of any verb the פ of the root; (פ' הפעל) the second, the ע of the root; (ע' הפעל) and the third, the ל of the root; (ל' הפעל). For instance, to describe the verb אָמַר they call it פ"א (peh alef,) i. e. a verb whose first radical is an א. The verb קוּם they call ע"ו, i. e. a verb whose second radical is a ו. The verb גָּלָה they call ל"ה i. e. a verb whose third radical is a ה, and so of the rest.

Silent verbs are those which contain any of the letters אהוי (called *silent*.)* These letters of the root are sometimes dropped but generally silent when retained.

All the verbs contained in these two sorts are comprised under the following denominations.

1. Those which are deficient in their first radical, being either ל like לקח (חֲסֵרִי פ"ל) or נ like נגש (חֲסֵרִי פ"נ).

2. Those which are deficient at the extremes, that is, in the first and last radicals, like נתן (חֲסֵרִי קצוות).

3. Those which are silent in the first letter, being an א like אמר (נִחֵי פ"א).

4. Those which are silent in the first letter, being a י like ידע (נִחֵי פ"י).

* See page 39.

5. Those which are silent in the second radical, being either a י or a ו; as, קוֹם or בֵּין, (נִחֵי ע"ו or נִחֵי ע").

6. Those which are silent in the third radical, being an א; as, מִצָּא (נִחֵי ל"א).

7. Those which are silent in the third radical, being a ה; as, נָלַח (נִחֵי ל"ה).

8. Those which are silent in the second and third, the former being a ו and the latter an א; as, בּוֹא (נִחֵי ע"ו ול"א).

9. Those which are silent at the extremes, the first radical being a י and the last an א; as, יָרָא (נִחֵי קְצוֹת פ"י ול"א).

10. Those which are silent at the extremes, the first radical being a י and the last a ה; as, יָרָה (נִחֵי קְצוֹת פ"י ול"ה).

11. Those that are silent at the extremes, the first radical being an א and the last a ה; as, אָפָה, (נָחַי קִצּוֹת פ"א וּל"ה).

12. Those which are deficient in the first radical, being a נ and the last silent being an א; as, נָשָׂא, (חָסְרֵי פ"נ וְנָחִי ל"א).

13. Those which are deficient in the first radical, being a נ and silent in the third, being a ה; as, נָטָה, (חָסְרֵי פ"נ וְנָחִי ל"ה).

N. B. There are some verbs which have the second and third radicals alike; as, תָּמַם (בְּפוּלִים). These are subject to some peculiarities.

To give the learner a full view of all the verbs of the above denominations, I shall conjugate those which are thought most irregular and difficult, and even vary the roots, to remove all doubts and misapprehensions respecting their peculiar formations.

Conjugation of verbs deficient in the first radical, being a ל or a נ (חֲסֵרֵי פ"ל or פ"נ).

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1.	* לָקַחְתִּי	Common.	נִסְכְּנוּ	Common.
2.	נָגַשְׁתָּ	Masculine.	נִסְעֵתֶם	Masculine.
2.	נָגַעְתָּ	Feminine.	נִטְלֵתֶן	Feminine.
3.	נָטַשׁ	Masculine.	נִשְׁכּוּ	Common.
3.	נָשְׁקָה	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1.	אָקַח †	Common.	נִגַּשׁ	Common.
2.	תִּנְשֶׁה	Masculine.	תִּקְחוּ	Masculine.
2.	תִּנְשִׁי	Feminine.	תִּנְשְׁנָה	Feminine.

* The English will now be omitted, because it is thought superfluous, as it can be easily found out by knowing the root.

† Here the first radical is dropped.

	SINGULAR.		PLURAL.
3.	יָקַח Masculine.	יָקַחוּ Masculine.	
3.	תָּקַע Feminine.	תָּקַענה Feminine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2.	קַח Masculine.	קַחוּ Masculine.	
2.	קַחִי Feminine.	קַחֵנה Feminine.	

INFINITIVE MOOD.

קַחַת וְקַחֵת :

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	לֹקֵחַ Masculine.	לֹקְחִים Masculine.	
	נוֹטְרָה Feminine.	נוֹטְרוֹת Feminine.	

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	נִטּוֹעַ Masculine.	לְקוֹחִים Masculine.	
	נִטּוּעָה Feminine.	נִצְרוֹת Feminine.	

GERUNDS.

GERUNDS.

בְּנִשְׁתׁ , בְּנִסּוּעַ , לִקְחַת , מְנִטּוּעַ :

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נִשְׁתִּי	Common.	נִלְקַחְנוּ	Common.
2d.	נִלְקַחְתָּ	Masculine.	נִשְׁתַּם	Masculine.
2d.	נִשְׁתִּי	Feminine.	נִשְׁתִּי	Feminine.
3d.	נִלְקַח	Masculine.	נִלְקַחוּ	Common.
3d.	נִשְׁתִּי	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶנֶשׂ	Common.	נִלְקַח	Common.
2d.	תִּלְקַח	Masculine.	תִּנֶּשׂוּ	Masculine.
2d.	תִּנֶּשִׂי	Feminine.	תִּלְקַחְנָה	Feminine.
3d.	יִלְקַח	Masculine.	יִנֶּשׂוּ	Masculine.
3d.	תִּנֶּשִׂי	Feminine.	תִּלְקַחְנָה	Feminine.

d d

IMPERATIVE

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2.	הַנָּשׁ	Masculine.	הַלְקֵחוּ Masculine.
2.	הַלְקֵחִי	Feminine.	הַנְּשִׁיחַ Feminine.

INFINITIVE MOOD.

הַנָּשׁ

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	נָשׁ	Masculine.	נִלְקָחִים Masculine.
	נִנְשָׁה or נִנְשֵׁת	Feminine.	נִלְקָחוֹת Feminine.

No Participle Passive.

GERUNDS.

בְּהִלְקָח, בְּהִנָּטִיל, לְהַנְשִׁיךְ, מִחִנְנֵשׁ:

THE

THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נִשְׁנֵיתִי	Common.	נִשְׁנֵנוּ	Common.
2d.	נִלְקַחְתָּ	Masculine.	נִלְקַחְתֶּם	Masculine.
2d.	נִשְׁנֵיתְּ	Feminine.	נִשְׁנֵיתֶן	Feminine.
3d.	נִסָּךְ	Masculine.	נִקְחוּ	Common.
3d.	נִטְלָה	Feminine.		

Observe, that the construction of this preterites like that of the *Nif-hal*, but their import is different. In the former, the נ is characteristic of the form and the radical נ is dropped, whose efficiency is supplied by the emphatical *Dagesh*. In the latter, the נ is radical, and the *Dagesh* the second radical is characteristic of the form, but the context will shew their meaning when they occur.

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֶנֶשׁ Common.	נִנְנֻ	Common.
2d.	תִּנְשֶׁק Masculine.	תִּנְשְׁכוּ	Masculine.
2d.	תִּנְטְלִי Feminine.	תִּנְנְשְׁנָה	Feminine.
3d.	יִנְסֶךְ Masculine.	תִּנְסְכוּ	Masculine.
3d.	תִּנְקֶךְ Feminine.	תִּנְשְׁקְנָה	Feminine.

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2.	נִהַת Masculine.	נִנְשׁוּ	Masculine.
1.	נִפְצִי Feminine.	נִסְכְּנָה	Feminine.

INFINITIVE MOOD.

נִנְשׁ

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	מִנְשֶׁשׁ Masculine.	מִנְסְכִים	Masculine.
	מִנְשֶׁקֶת Feminine.	מִלְקָחוֹת	Feminine.

PARTICIPLE

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מִנְפֵּץ	Masculine.	מִנְסָכִים	Masculine.
מִנְדָּחָה	Feminine.	מִנְשֹׁת	Feminine.

GERUNDS.

בִּנְפֵּץ , כְּנִסָּךְ , לְנִקֵּר , מִנְשֵׁק :

PASSIVE OF THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	לְקַחְתִּי	Common.	נִפְחָנוּ	Common.
2d.	נִפְחַתְּ	Masculine.	נִטְשָׁתֶם	Masculine.
2d.	נִנְשָׂתְּ	Feminine.	לְקַחְתֵּן	Feminine.
3d.	נִטַּשׁ	Masculine.	נִנְשָׁו	Common.
3d.	לְקַחְתָּ F. (לְקַחְתָּ)	Irreg.		

FUTURE

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֶנְטֵשׁ Common.	נִלְקַח Common.	
2d.	תִּנּוּנֵעַ Masculine.	תִּנְטְשׁוּ Masculine.	
2d.	תִּנְפְּחִי Feminine.	תִּלְקַחְנָה Feminine.	
3d.	יִלְקַח Masculine.	יִנְפְּחוּ Masculine.	
3d.	תִּנְנֵשׁ Feminine.	תִּנְנִשְׁנָה Feminine.	

No Imperative nor Infinitive Mood.

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	לֹקֵחַ Masculine.	נֹטְשִׁים Masculine.	
	נִפְחָה Feminine.	לֹקְחוֹת Feminine.	

The rest is wanting.

INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

	SINGULAR.		PLURAL.
1st.	הִנֵּשְׁתִּי Common.	הִצְלֵנוּ Common.	
2d.	הִנֵּעַתָּ Masculine.	הִפְחַתְּם Masculine.	
			2d.

	SINGULAR.		PLURAL.
2d.	הַנִּשְׁתָּה Feminine.	הַנִּדְתָּן Feminine.	
3d.	הַנִּיר Masculine.	הַפִּילוֹ Common.	
3d.	הַנִּיעָה Feminine.		

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֶנִּיד Common.	נִנִּיד Common.	
2d.	תִּשְׁיג Masculine.	תִּשְׁיגוּ Masculine.	
2d.	תִּנִּירי Feminine.	תִּנִּשְׁנָה Feminine.	
3d.	יִצִּיל Masculine.	יִנִּיעוּ Masculine.	
3d.	תִּנִּישׁ Feminine.	תִּשְׁנָנָה Feminine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	הִנִּיר Masculine.	הִשְׁיגוּ Masculine.	
2d.	הִשְׁיגִי Feminine.	הִנִּדְנָה Feminine.	

INFINITIVE MOOD.

הִנִּיר

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מְגִישׁ	Masculine.	מְצִילִים	Masculine.
מְשַׁגֶּחַת	Feminine.	מְשִׁיקוֹת	Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מְצִלָּה	Masculine.	מְצִלִּים	Masculine.
מְצִלָּה	Feminine.	מְצִלּוֹת	Feminine.

GERUNDS.

בְּהַשִּׁיגֹה בְּהַבִּיטֹה לְהַגִּידֹה מִהַרִּידֹה :

PASSIVE OF THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִגִּדְתִּי	Common.	הִגִּדְשׁוּ	Common.
2d.	הִגִּדְתָּ	Masculine.	הִגִּדְתֶּם	Masculine.
				2d.

	SINGULAR.		PLURAL.	
2d.	הַנִּשְׁתָּה	Feminine.	הַנִּשְׁתָּו	Feminine.
3d.	הַנִּשְׁתָּה	Masculine.	הַנִּשְׁתָּו	Common.
3d.	הַנִּשְׁתָּה	Feminine.		

FUTURE TENSE.

	SINGULAR.		PLURAL.	
1st.	אֶנֶּה	Common.	נִנְשָׁה	Common.
2d.	תִּנְשָׁה	Masculine.	תִּקְמוּ	Masculine.
2d.	תִּנְשִׁי	Feminine.	תִּנְשְׁנָה	Feminine.
3d.	יִקְם	Masculine.	יִקְמוּ	Masculine.
3d.	תִּנְדָּה	Feminine.	תִּנְדְּנָה	Feminine.

No Imperative Mood.

INFINITIVE MOOD.

הִנֵּה

The rest is wanting.

ע ע

COMPOUND

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִתְנַפְּלִיתִי	Common.	הִתְנַפְּלִינוּ	Common.
2d.	הִתְנַפְּלִיתָ	Masculine.	הִתְנַפְּלִיתֶם	Masculine.
2d.	הִתְנַפְּלִיתְּ	Feminine.	הִתְנַפְּלִיתֶן	Feminine.
3d.	הִתְנַפְּלָה	Masculine.	הִתְנַפְּלוּ	Common.
3d.	הִתְנַפְּלָה	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶתְנַפֵּל	Common.	נִתְנַפֵּל	Common.
2d.	תִּתְנַפֵּל	Masculine.	תִּתְנַפְּלוּ	Masculine.
2d.	תִּתְנַפְּלִי	Feminine.	תִּתְנַפְּלֶנָּה	Feminine.
3d.	יִתְנַפֵּל	Masculine.	יִתְנַפְּלוּ	Masculine.
3d.	תִּתְנַפֵּל	Feminine.	תִּתְנַפְּלֶנָּה	Feminine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הִתְנַפֵּל	Masculine.	הִתְנַפְּלוּ	Masculine.
2d.	הִתְנַפְּלִי	Feminine.	הִתְנַפְּלֶנָּה	Feminine.

INFINITIVE

INFINITIVE MOOD.

הַתִּנָּפֵל

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מִתְנַפֵּל	Masculine.	מִתְנַפְּלִים	Masculine.
מִתְנַפֶּלָה	Feminine.	מִתְנַפְּלוֹת	Feminine.

GERUNDS.

בְּהִתְנַפֵּל \ בְּהִתְנַפֶּל \ לְהִתְנַפֵּל \ מִהִתְנַפֵּל :

Conjugation of a verb deficient at the extremes,
that is, in the first and last radicals, (הִסְרִי קְצוּת :)

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1.	נִתְּתִי	Common.	נִתְּנוּ	Common.
2.	נִתְּתָה or תִּתֶּה	Masculine.	נִתְּתֶם	Masculine.

	SINGULAR.		PLURAL.
2.	נְתָהּ Feminine.	נְתָהֶן Feminine.	
3.	נָתָן Masculine.	נְתָנוּ Common.	
3.	נְתָנָה Feminine.		

FUTURE TENSE.

	SINGULAR.		PLURAL.
1.	אֶתֵּן Common.	נִתְּנוּ Common.	
2.	תִּתֵּן Masculine.	תִּתְּנוּ Masculine.	
2.	תִּתְּנִי Feminine.	תִּתְּנֶנָּה Feminine.	
3.	יִתֵּן Masculine.	יִתְּנוּ Masculine.	
3.	תִּתֵּן Feminine.	תִּתְּנֶנָּה Feminine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2.	תֵּן or תִּנֵּה Masculine.	תְּנוּ Masculine.	
2.	תְּנִי Feminine.	תִּנְּנֶנָּה Feminine.	

INFINITIVE MOOD.

תֵּן or נִתּוֹן

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

נוֹתֵן	Masculine.	נוֹתְנִים	Masculine.
נוֹתְנָה	Feminine.	נוֹתְנוֹת	Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

נִתּוֹן	Masculine.	נִתּוּנִים	Masculine.
נִתּוּנָה	Feminine.	נִתּוּנוֹת	Feminine.

GERUNDS.

בִּיתֵּת, כִּיתֵּת, לִיתֵּת, מִיתֵּת :

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נִתְּתִי	Common.	נִתְּנוּ	Common.
2d.	נִתְּתָה	Masculine.	נִתְּתֶם	Masculine.
2d.	נִתְּתִי	Feminine.	נִתְּתֶיךָ	Feminine.
3d.	נִתְּתָה	Masculine.	נִתְּנוּ	Common.
3d.	נִתְּתִי	Feminine.		

FUTURE

FUTURE TENSE.

SINGULAR.		PLURAL.	
1st.	אֶתֵּן Common.	נִתֵּן Common.	
2d.	תִּתֵּן Masculine.	תִּתְּנוּ Masculine.	
2d.	תִּתְּנִי Feminine.	תִּתְּנֶנָּה Feminine.	
3d.	יִתֵּן Masculine.	יִתְּנוּ Masculine.	
3d.	תִּתֵּן Feminine.	תִּתְּנֶנָּה Feminine.	

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
2.	הִתֵּן Masculine.	הִתְּנוּ Masculine.	
2.	הִתְּנִי Feminine.	הִתְּנֶנָּה Feminine.	

INFINITIVE MOOD.

הִתֵּן

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
	נִתֵּן Masculine.	נִתְּנִים Masculine.	
	נִתְּנָה Feminine.	נִתְּנוֹת Feminine.	

No Participle Passive.

GERUNDS.

GERUNDS.

בְּהִנֵּיתוֹ, כְּהִנֵּיתוֹ, לְהִנֵּיתוֹ, מִהִנֵּיתוֹ :

The rest is wanting, except in the *Hof-hál*, and that but seldom. * *נָנַן* to play upon a musical instrument, is not deficient, and is conjugated as a regular, but it is found in the energetic form only.

Conjugation of verbs which are silent in the first letter, being an א ; as, אָמַרְתִּי (נָחִי פ"א :)

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

	SINGULAR.		PLURAL.	
1st.	אָמַרְתִּי	Common.	אָמַרְנוּ	Common.
2d.	אָמַרְתָּ	Masculine.	אָמַרְתֶּם	Masculine.
2d.	אָמַרְתְּ	Feminine.	אָמַרְתֶּן	Feminine.
3d.	אָמַר	Masculine.	אָמַרוּ	Common.
3d.	אָמַרְתְּ	Feminine.		

* And a few more, whose first radical is a נ, conjugated as regulars, and will be noticed at the end of this chapter.

FUTURE

FUTURE TENSE.

SINGULAR.			PLURAL.	
1st.	אֹמֵר	Common.	נֹאמְרִים	Common.
2d.	תֹּאמַר	Masculine.	תֹּאמְרוּ	Masculine.
2d.	תֹּאמְרִי	Feminine.	תֹּאמְרֶנָּה	Feminine.
3d.	יֹאמֵר	Masculine.	יֹאמְרוּ	Masculine.
3d.	תֹּאמֶר	Feminine.	תֹּאמְרֶנָּה	Feminine.

IMPERATIVE MOOD.

SINGULAR.			PLURAL.	
2.	אֱמֹר	Masculine.	אֱמְרוּ	Masculine.
2.	אֱמְרִי	Feminine.	אֱמְרֶנָּה	Feminine.

INFINITIVE MOOD.

אֱמֹר

PARTICIPLE ACTIVE.

SINGULAR.			PLURAL.	
(אֹסֵרִי)	אֹמֵר	Masculine.	אֹמְרִים	Masculine.
	אֹמֶרֶת	Feminine.	אֹמְרוֹת	Feminine.

PARTICIPLE

PARTICIPLE PASSIVE.

SINGULAR.		PLURAL.	
אָמור	Masculine.	אָמורים	Masculine.
אָמורה	Feminine.	אָמורות	Feminine.

GERUNDS.

בְּאָמור, כְּאָחוֹז, לְאָמור, (or לְאָמור,) מֵאָסוּף :

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.			PLURAL.	
1st.	נֶאֱמַנְתִּי	Common.	נֶאֱמַנְנוּ	Common.
2d.	נֶאֱסַפְתָּ	Masculine.	נֶאֱלַמְתֶּם	Masculine.
2d.	נֶאֱחַזְתְּ	Feminine.	נֶאֱחַזְתֶּן	Feminine.
3d.	נֶאֱמַר	Masculine.	נֶאֱמְרוּ	Common.
3d.	נֶאֱנַחַר	Feminine.		

FUTURE TENSE.

SINGULAR.			PLURAL.	
1st.	אֶאֱמֵן	Common.	נֶאֱחִזוּ	Common.
2d.	תֶּאֱחִזַּה	Masculine.	תֶּאֱסַפּוּ	Masculine.
		F f		2d.

	SINGULAR.		PLURAL.
2d.	תִּאֲלָמִי Feminine.	תִּאֲלֻמָּנָה Feminine.	
3d.	יִאֲסֶף Masculine.	יִאֲמְנוּ Masculine.	
3d.	תִּאֲלֵם Feminine.	תִּאֲחַזְנָה Feminine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	הִאָּחֵז Masculine.	הִאָּלְמִי Masculine.	
2d.	הִאָּסְפוּ Feminine.	הִאָּחַזְנָה Feminine.	

INFINITIVE MOOD.

הִאָּמַר

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	נִאָּמֵר Masculine.	נִאָּחֲזִים Masculine.	
	נִאָּמְרָה Feminine.	נִאָּחַזּוֹת Feminine.	

No Participle Passive.

GERUNDS.

בְּהִאָּנֵק , בְּהִאָּסֵף , לְהִאָּחֹז , מִהִאָּמַר :

ENERGETIC

ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	אֶבְרַתִּי	Common.	אֶבְרַנּוּ	Common.
2d.	אֶבְרַתְּ	Masculine.	אֶבְרַתֶּם	Masculine.
2d.	אֶבְרַתְּ	Feminine.	אֶבְרַתֶּן	Feminine.
3d.	אֶבְרַח אֶבְרַח	Masculine. }	אֶבְרַחוּ	Common.
3d.	אֶבְרַחָה	Feminine. }		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶעֱבֹר	Common.	נֶעֱבֹר	Common.
2d.	תֶּעֱבֹר	Masculine.	תֶּעֱבֹרוּ	Masculine.
2d.	תֶּעֱבֹרִי	Feminine.	תֶּעֱבֹרְנָה	Feminine.
3d.	יֶעֱבֹר	Masculine.	יֶעֱבֹרוּ	Masculine.
3d.	תֶּעֱבֹרִי	Feminine.	תֶּעֱבֹרְנָה	Feminine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	עֲבֹר	Masculine.	עֲבֹרוּ	Masculine.
2d.	עֲבֹרִי	Feminine.	עֲבֹרְנָה	Feminine.

INFINITIVE MOOD.

אָבֵד

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מֵאבֵד	Masculine.	מֵאבְּדִים	Masculine.
מֵאבְּדָה	Feminine.	מֵאבְּדוֹת	Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מֵאבֵד	Masculine.	מֵאבְּדִים	Masculine.
מֵאבְּדָה	Feminine.	מֵאבְּדוֹת	Feminine.

GERUNDS.

בְּאֵבֵד , כְּאֵבֵד , לְאֵבֵד , מֵאֵבֵד :

PASSIVE OF THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	אֶפְתִּי	Common.	אֶפְנוּ	Common.
2d.	אֶבְלֶתְךָ	Masculine.	אֶפְתֶּם	Masculine.
				2d.

SINGULAR.			PLURAL.	
2d.	אֶסְפֶּתְּ	Feminine.	אֶסְפְּתוּ	Feminine.
3d.	אֶסֶר	Masculine.	אֶסְפוּ	Common.
3d.	אֶסְפֶּרְהָ	Feminine.		

FUTURE TENSE.

SINGULAR.			PLURAL.	
1st.	אֶאֱבֹל	Common.	נֶאֱבֹל	Common.
2d.	תֶּאֱבֹל	Masculine.	תֶּאֱבְלוּ	Masculine.
2d.	תֶּאֱבֹלִי	Feminine.	תֶּאֱבֹלְנָה	Feminine.
3d.	יֶאֱבֹל	Masculine.	יֶאֱבְלוּ	Masculine.
3d.	תֶּאֱבֹלִי	Feminine.	תֶּאֱבֹלְנָה	Feminine.

No Imperative nor Infinitive Moods.

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
אֶבֶל	Masculine.	אֶבְלִים	Masculine.
אֶבְלָה	Feminine.	אֶבְלוֹת	Feminine.

No Participle Passive.

INDIRECT

INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.			PLURAL.	
1st.	הֶאֱמַנְתִּי	Common.	הֶאֱבַדְנוּ	Common.
2d.	הֶאֱבַדְתָּ	Masculine.	הֶאֱמַנְתֶּם	Masculine.
2d.	הֶאֱבַדְתְּ	Feminine.	הֶאֱבַדְתֶּן	Feminine.
3d.	הֶאֱבִיד	Masculine.	הֶאֱבִידוּ	Common.
3d.	הֶאֱבִידָה	Feminine.		

FUTURE TENSE.

SINGULAR.			PLURAL.	
1st.	אֶאֱמִין	Common.	נֶאֱבִיד	Common.
2d.	תֶּאֱבִיד	Masculine.	תֶּאֱבִידוּ	Masculine.
2d.	תֶּאֱבִידִי	Feminine.	תֶּאֱבִידְנָה	Feminine.
3d.	יֶאֱמִין	Masculine.	יֶאֱבִידוּ	Masculine.
3d.	תֶּאֱבִידִי	Feminine.	תֶּאֱבִידְנָה	Feminine.

IMPERATIVE MOOD.

SINGULAR.			PLURAL.	
2d.	הֶאֱבִד	Masculine.	הֶאֱבִידוּ	Masculine.
2d.	הֶאֱבִידִי	Feminine.	הֶאֱבִידְנָה	Feminine.
				INFINITIVE

INFINITIVE MOOD.

הַאֲבִיד or הַאֲבִיד

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מֵאֲמִין	Masculine.	מֵאֲבִידִים	Masculine.
מֵאֲבִידָה	Feminine.	מֵאֲבִידוֹת	Feminine.

No Participle Passive.

GERUNDS.

בְּהֵאֲבִיד , כְּהֵאֲבִיד , לְהֵאֲבִיד , מֵהֵאֲמִין :

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִתְאַנַּפְתִּי	Common.	הִתְאַנַּפְנוּ	Common.
2d.	הִתְאַנַּפְתָּ	Masculine.	הִתְאַנַּפְתֶּם	Masculine.
2d.	הִתְאַנַּפְתְּ	Feminine.	הִתְאַנַּפְתֶּן	Feminine.
3d.	הִתְאַנַּף	Masculine.	הִתְאַנַּפוּ	Common.
3d.	הִתְאַנַּפָּה	Feminine.		

FUTURE

FUTURE TENSE.

SINGULAR.			PLURAL.	
1st.	אֶתְאַמֵּר	Common.	נִתְאַמֵּר	Common.
2d.	תִּתְאַמֵּר	Masculine.	תִּתְאַמְרוּ	Masculine.
2d.	תִּתְאַמְרִי	Feminine.	תִּתְאַמְרְנָה	Feminine.
3d.	יִתְאַמֵּר	Masculine.	יִתְאַמְרוּ	Masculine.
3d.	תִּתְאַמְרִי	Feminine.	תִּתְאַמְרְנָה	Feminine.

IMPERATIVE MOOD.

SINGULAR.

הִתְאַמֵּר &c.

INFINITIVE MOOD.

הִתְאַמֵּר

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
מִתְאַמֵּר	Masculine.	מִתְאַמְרִים	Masculine.
מִתְאַמְרָה	Feminine.	מִתְאַמְרוֹת	Feminine.

No Participle Passive.

GERUNDS.

בִּהְתְּאַמֵּר , כִּהְתְּאַמֵּר , לְהִתְאַמֵּר , מִהְתְּאַמֵּר :

Conjugation

Conjugation of verbs which are silent in the first letter, being a ' ; as, יָדַעַ (נָחַי פ"י :)

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	יָדַעְתִּי	Common.	יָדַעְנוּ	Common.
2d.	יָסַדְתָּ	Masculine.	יָסַדְתֶּם	Masculine.
2d.	יָסַדְתְּ	Feminine.	יָסַדְתֶּן	Feminine.
3d.	יָשַׁב	Masculine.	יָרַדוּ	Common.
3d.	יָסַדְתְּ	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֵדַע	Common.	נֵדַע	Common.
2d.	תֵּשַׁב	Masculine.	תֵּדַעוּ	Masculine.
2d.	תֵּלְדִי	Feminine.	תֵּלְדְנָה	Feminine.
3d.	יָדַע	Masculine.	יָדַעוּ	Masculine.
3d.	תֵּלְדִי	Feminine.	תֵּלְדְנָה	Feminine.

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	דַּע Masculine.	דַּעוּ Masculine.	
2d.	לִדִּי Feminine.	לִדְנָה Feminine.	

INFINITIVE MOOD.

לֵד , or לָדַת , יִדַּע , or יִדְעַת

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	יֹדֵעַ Common.	יֹדְעִים Common.	
	יֹלְדָה , יֹלְדָה Masculine.	יֹלְדוֹת Masculine.	

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	יֻדַּע Masculine.	יֻדְעִים Masculine.	
	יֻדְעָה Feminine.	יֻדְעוֹת Feminine.	

GERUNDS.

בִּדְעַת , בִּדְדַת , לְשִׁבַּת , מְלִדַת :

PASSIVE

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נִדְּעָתִי	Common.	נִדְּלָנוּ	Common.
2d.	נִדְּלָתָּ	Masculine.	נִדְּעָתֶם	Masculine.
2d.	נִדְּלָתְּ	Feminine.	נִדְּלָתֶן	Feminine.
3d.	נִדְּעָ	Masculine. }	נִדְּעוּ	Common.
3d.	נִדְּלָהּ	Feminine. }		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אִנְדַּע	Common.	נִדְּשַׁע	Common.
2d.	תִּנְדַּלְךָ	Masculine.	תִּנְדַּעְךָ	Masculine.
2d.	תִּנְדַּעֲךָ	Feminine.	תִּנְדַּעְנָה	Feminine.
3d.	יִנְדַּלְךָ	Masculine.	יִנְדַּשְׁעוּ	Masculine.
3d.	תִּנְדַּשְׁעָ	Feminine.	תִּנְדַּלְנָה	Feminine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הִנְדַּלְךָ	Masculine.	הִנְדַּשְׁעוּ	Masculine.
2d.	הִנְדַּעֲךָ	Feminine.	הִנְדַּעְנָה	Feminine.

INFINITIVE MOOD

הַיָּדַע or הַיָּלֵךְ

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

נוֹדַע	Masculine.	נוֹאֲשִׁים	Masculine.
נוֹלְדָה	Feminine.	נִכְנָחוֹת	Feminine.

No Participle Passive.

GERUNDS.

בְּהוֹדַע כְּהוֹלֵךְ, לְהוֹסֵר, מֵהוֹלֵךְ :

ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	יָדַעְתִּי	Common.	יָחִלְנוּ	Common.
2d.	יִסְרָתָהּ	Masculine.*	יִשְׁרָתָם	Masculine.

* For brevity's sake, as, also, to exercise the mind, here and in other places, some persons are omitted, as the methodical learner, doubtless, will be able to form them very easily.

FUTURE

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֵילַר Common.	נִירֶשׁ Common.	
2d.	תִּירַע Masculine.	תִּירְעוּ Masculine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	יִסַּר Masculine.	יִשְׂרוּ Masculine.	
2d.	יִשְׂרִי Feminine.	יִסְדְּנָה Feminine.	

INFINITIVE MOOD.

יִסַּר

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	מִילַר Masculine.	מִיִּסְדִּים Masculine.	
	מִילֶרֶת Feminine.	מִיִּלְדוֹת Feminine.	

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	מִיִּסָּר Masculine.	מִיִּסְדִּים Masculine.	
	מִיִּסְרָה Feminine.	מִיִּסְדוֹת Feminine.	

GERUNDS.

GERUNDS.

בִּיטָר, כִּילָר, לִיאֵשׁ, מִילָר:

PASSIVE OF THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	יִלְדְתִי	Common.	יִלְדְנוּ	Common.
2d.	יִסְדְתָּ	Masculine.	יִלְדְתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אִילָר	Common.	נִילָר	Common.
2d.	תִּילָר	Masculine.	תִּילָרוּ	Masculine.

No Imperative nor Infinitive Moods.

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

יִלָר	Masculine.	יִלָדים	Masculine.
יִלָרה	Feminine.	יִלָרות	Feminine.

The

The rest is wanting.

INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הוֹדַעְתִּי	Common.	הוֹדַעְנוּ	Common.
2d.	הוֹדַדְתָּ	Masculine.	הוֹדַעְתֶּם	Masculine.
2d.	הוֹדַעְתְּ	Feminine.	הוֹדַעְתֶּן	Feminine.
3d.	הוֹדִיעַ	Masculine.	הוֹדִיעוּ	Common.
3d.	הוֹדִיעָה	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶהְדִּי	Common.	נִהְדִיעַ	Common.
2d.	תִּהְדִיעַ	Masculine.	תִּהְדַּעוּ	Masculine.
2d.	תִּהְדִיעִי	Feminine.	תִּהְדַּעְנָה	Feminine.
3d.	יִהְדִיעַ	Masculine.	יִהְדַּעוּ	Masculine.
3d.	תִּהְדִיעִי	Feminine.	תִּהְדַּעְנָה	Feminine.

IMPERATIVE

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	הוֹדֵעַ Masculine.	הוֹדִיעוּ Masculine.	
2d.	הוֹדִיעִי Feminine.	הוֹדִיעֶנָּה Feminine.	

INFINITIVE MOOD.

הוֹדִיעַ

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
מוֹדִיעַ, מוֹשִׁיבִי	Masculine.	מוֹדִיעִים	Masculine.
מוֹדִיעָה	Feminine.	מוֹדִיעוֹת	Feminine.

PARTICIPLE PASSIVE.

SINGULAR.		PLURAL.	
מוֹרֵעַ	Masculine.	מוֹרְעִים	Masculine.
מוֹרְעָה	Feminine.	מוֹרְעוֹת	Feminine.

GERUNDS.

בְּהוֹדִיעַ, בְּהוֹכִיחַ, לְהוֹשִׁיב, (לְהוֹשִׁיבִי) מִהוֹדִיעַ :

PASSIVE

PASSIVE OF THE INDIRECT FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

PLURAL.

1st.	הוֹלֵךְתִּי	Common.	הוֹרְדָנוּ	Common.
2d.	הוֹרְדֶת	Masculine.	הוֹרְדָתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אוֹלֵךְ	Common.	נוֹלֵךְ	Common.
2d.	תוֹבֵל	Masculine.	תוֹבְלוּ	Masculine.

No Imperative Mood.

INFINITIVE MOOD.

הוֹלֵךְתָּ or הֵלֵךְתָּ

The rest is wanting.

h h

COMPOUND

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.		PLURAL.	
1st.	הִתְיַדַּעְתִּי Common.	הִתְיַדַּעְנוּ Common.	
2d.	הִתְיַדַּעְתָּ Masculine.	הִתְיַדַּעְתֶּם Masculine.	

FUTURE TENSE.

SINGULAR.		PLURAL.	
1st.	אֶתְיַדַּע Common.	נִתְיַדַּע Common.	
2d.	תִּתְיַדַּע Masculine.	תִּתְיַדַּעוּ Masculine.	

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
2d.	הִתְיַדַּע Masculine.	הִתְיַדַּעוּ Masculine.	
2d.	הִתְיַדַּעִי Feminine.	הִתְיַדַּעְנָה Feminine.	

INFINITIVE MOOD.

הִתְיַדַּע

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
	Masculine.	מְתוֹדְעִים	Masculine.
	Feminine.	מְתוֹדְעוֹת	Feminine.
מְתוֹדֵעַ			
מְתוֹדְעָה			

No Participle Passive.

GERUNDS.

בְּהִתְּוֹדַע , כְּהִתְּוֹדַע , לְהִתְּוֹדַע , מִהִתְּוֹדַע :

Conjugation of verbs which are silent in the second radical, being either a ' or a ו ; as, בִּין or נָחַי ע"ו or ע"י (: קוּם

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.		PLURAL.	
1st.	קָמַתִּי Common.	קָמְנוּ Common.	
2d.	בָּנָתָּ Masculine.	בָּנִיתָ Masculine.	
2d.	קָמַתָּ Feminine.	קָמְתִּי Feminine.	

SINGULAR.		PLURAL.	
3d.	בן	Masculine.	} בָּנוּ Common.
3d.	בַּת	Feminine.	

FUTURE TENSE.

SINGULAR.		PLURAL.	
1st.	אָקום	Common.	נָקום Common.
2d.	תָּבוּן	Masculine.	תָּבוּנוּ Masculine.
2d.	תְּקוּמִי	Feminine.	תְּקַמְנָה Feminine.
3d.	יָבוּן	Masculine.	יָבוּנוּ Masculine.
3d.	תְּקוּם	Feminine.	תְּרוֹנְנָה Feminine.

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
2d.	קום	Masculine.	בוּנוּ Masculine.
2d.	קוּמִי	Feminine.	בוֹנְנָה Feminine.

INFINITIVE MOOD.

קוּם , בּוּן

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

קָם, בֵּן	Masculine.	קָמִים, בָּנִים	Masculine.
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קָמָה, בָּנָה	Feminine.	קָמוֹת, בָּנוֹת	Feminine.
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PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

קוּם, בֵּן	Masculine.	קוּמִים, בָּנִים	Masculine.
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קוּמָה, בָּנָה	Feminine.	קוּמוֹת, בָּנוֹת	Feminine.
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GERUNDS.

בָּקוּם, בָּקוּם, לָבוּן, מְבוּן:

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נְבוּנָתִי	Common.	נְבוּנָנוּ	Common.
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2d.	נְפוּגָתְךָ	Masculine.	נְקוּטוֹתֵם	Masculine.
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2d.	נְבוּנָתְךָ	Feminine.	נְפוּגָתְךָ	Feminine.
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3d.	נָסוּג	Masculine.	נָסוּגוֹ	Common.
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3d.	נְכוּנָה	Feminine.
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FUTURE

FUTURE TENSE.

SINGULAR.		PLURAL.	
1st.	אֶבּוֹן Common.	נִבּוֹן Common.	
2d.	תִּבּוֹן Masculine.	תִּבּוֹנוֹ Masculine.	
2d.	תִּבּוֹנִי Feminine.	תִּבּוֹנָה Feminine.	
3d.	יִבּוֹן Masculine.	יִבּוֹנוֹ Masculine.	
3d.	תִּבּוֹנִי Feminine.	תִּבּוֹנָה Feminine.	

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
2d.	הִבּוֹן Masculine.	הִבּוֹנוֹ Masculine.	
2d.	הִבּוֹנִי Feminine.	הִבּוֹנָה Feminine.	

INFINITIVE MOOD

הִבּוֹן הִבּוֹן

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
•	נִבּוֹן Masculine.	נִבּוֹנִים Masculine.	
	נִבּוֹנָה Feminine.	נִבּוֹנוֹת Feminine.	

No Participle Passive.

GERUNDS.

GERUNDS.

בְּהִבּוֹן, כְּהִכּוֹן, לְהִמּוֹל, מִהִבּוֹן :

THE ENERGETIC FORM.*

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	בּוֹנֵנִי	Common.	רוֹמְמֵנוּ	Common.
2d.	בּוֹנֵנְךָ	Masculine.	בּוֹנֵנְתֶם	Masculine.
2d.	בּוֹנֵנְתִי	Feminine.	רוֹמְמֵתֵן	Feminine.
3d.	בּוֹנֵן	Masculine.	בּוֹנֵנוּ	Common.
3d.	בּוֹנֵנָה	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶבּוֹנֵן	Common	נִבּוֹנֵן	Common.
2d.	תִּבּוֹנֵן	Masculine.	תִּכּוֹנְנוּ	Masculine.
2d.	תִּבּוֹנֵנִי	Feminine.	תִּרּוֹמְמְנָה	Feminine.
3d.	יִבּוֹנֵן	Masculine.	יִכּוֹנְנוּ	Masculine.
3d.	תִּבּוֹנֵנִי	Feminine.	תִּרּוֹמְמְנָה	Feminine.

* Verbs of this class double the second radical in this form.

IMPERATIVE

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	בוֹיֵן Masculine.	בוֹנְנֵי Masculine.	
2d.	בוֹנִי Feminine.	בוֹנְנָה Feminine.	

INFINITIVE MOOD.

בוֹיֵן

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	מְבוֹיֵן Masculine.	מְבוֹנְנִים Masculine.	
	מְבוֹנִי Feminine.	מְבוֹנְנֹת Feminine.	

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	מְבוּיֵן Masculine.	מְבוּנְנִים Masculine.	
	מְבוּנִי Feminine.	מְבוּנְנֹת Feminine.	

GERUNDS.

בְּבוֹיֵן , בְּכוֹיֵן , לְקוֹמִים , מְרוֹמִים :

PASSIVE

PASSIVE OF THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	בִּנְנִי	Common.	בִּנְנוּ	Common.
2d.	חִלְלֵהָ	Masculine.	רוֹמְמֵתָם	Masculine.

The rest is wanting, but it may be formed like its active.

THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִבְנֵה	Common.	הִקְמֵנוּ	Common.
2d.	הִקְמֵהָ	Masculine.	הִבְנֵתָם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶקֶם	Common.	נֶקֶם	Common.
2d.	תִּבֶּן	Masculine.	תִּבְנוּ	Masculine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הָקִים	Masculine.	הָבִינוּ	Masculine.
2d.	הָקִימִי	Feminine.	הָקִמְנָה	Feminine.

INFINITIVE MOOD.

הָקִים or הָבִינוּ

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מְקִים (מְקִימִי)	Masculine.	מְקִימִים	Masculine.
מְקִימָה	Feminine.	מְקִימֹת	Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מוֹקֵם	Masculine.	מוֹקְרִים	Masculine.
מוֹקְרָה	Feminine.	מוֹקְמוֹת	Feminine.

GERUNDS.

בְּהִבֵּנוּ, בְּהִקְמִים, לְהִבֵּנוּ, מִהִקְמִים;

PASSIVE

PASSIVE OF THE INDIRECT FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

PLURAL.

1st.	הוֹבְנָתִי	Common.	הוֹשְׁבָנוּ	Common.
2d.	הוֹשְׁבָתָ	Masculine.	הוֹבְנָתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אוֹבֵן	Common.	נוֹשֵׁר	Common.
2d.	תוֹשֵׁר	Masculine.	תוֹשְׁרוּ	Masculine.

The rest is wanting.

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִתְבּוֹנְנָתִי	Common.	הִתְבּוֹנְנָנוּ	Common.
2d.	הִתְבּוֹנְנָתָ	Masculine.	הִתְבּוֹנְנָתֶם	Masculine.

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֶתְבוֹן	Common.	נִתְבוֹן Common.
2d.	תִּתְבוֹן	Masculine.	תִּתְבוֹנֻּנּוּ Masculine.

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	הִתְבוֹן	Masculine.	הִתְבוֹנֻּנּוּ Masculine.
2d.	הִתְבוֹנִי	Feminine.	הִתְבוֹנְנָה Feminine.

INFINITIVE MOOD.

הִתְבוֹן

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	מִתְבוֹן	Masculine.	מִתְבוֹנִים Masculine.
	מִתְבוֹנָה	Feminine.	מִתְבוֹנֹת Feminine.

No Participle Passive.

GERUNDS.

בִּהְתְּבוֹן , כִּהְתְּבוֹן , לְהִתְבוֹן , מִהְתְּבוֹן :

Conjugation

Conjugation of verbs whose third radical is silent,
being an א.

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	מָצֵאתִי	Common.	מָצֵאנוּ	Common.
2d.	מָצַאתָ	Masculine.	מָצַאתֶם	Masculine.
2d.	מָצַאתְּ	Feminine.	מָצַאתֶן	Feminine.
3d.	הָטָא	Masculine.	מָצְאוּ	Common.
3d.	קָרְאתָ	Feminine.		

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶמְצֵא	Common.	נִקְרָא	Common.
2d.	תִּמְצֵא	Masculine.	תִּמְצְאוּ	Masculine.
2d.	תִּמְצְאִי	Feminine.	תִּמְצְאֶנָּה	Feminine.
3d.	יִמְצֵא	Masculine.	יִמְצְאוּ	Masculine.
3d.	תִּמְצְאִי	Feminine.	תִּמְצְאֶנָּה	Feminine.

IMPERATIVE

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	מִצֵּא Masculine.	מִצְאוּ Masculine.	
2d.	מִצֵּאִי Feminine.	מִצְאוּנָה Feminine.	

INFINITIVE MOOD.

קְרוּא , מִצּוּא

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	מוֹצֵא Masculine.	מוֹצְאִים Masculine.	
	מוֹצְאָה Feminine.	מוֹצְאוֹת Feminine.	

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	קְרוּא Masculine.	קְרוּאִים Masculine.	
	קְרוּאָה Feminine.	קְרוּאוֹת Feminine.	

GERUNDS.

בְּמִצּוּא , כְּמִצּוּא , לְקְרוּא , מִמִּצּוּא :

PASSIVE

PASSIVE OF THE DIRECT FORM,

INDICATIVE MOOD,

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נִמְצָאתִי	Common.	נִמְצָאנוּ	Common.
2d.	נִמְצָאתָ	Masculine.	נִמְצָאתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶמְצָא	Common.	נִמְצָא	Common.
2d.	תִּמְצָא	Masculine.	תִּמְצָאוּ	Masculine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הִמְצָא	Masculine.	הִמְצָאוּ	Masculine.
2d.	הִמְצָאִי	Feminine.	הִמְצָאנָה	Feminine.

INFINITIVE MOOD

הִמְצָא

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

נִמְצָא	Masculine.	נִמְצָאִים	Masculine.
נִמְצָאָה	Feminine.	נִמְצָאוֹת	Feminine.

No Participle Passive.

GERUNDS.

בְּהִמְצֵא, בְּהִמְצֵא, לְהִמְצֵא, מִהִמְצֵא :

THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	מִלֵּאתִי	Common.	מִלֵּאנוּ	Common.
2d.	מִלֵּאתָ	Masculine.	מִלֵּאתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶמְלֵא	Common	נִמְלֵא	Common.
2d.	תִּמְלֵא	Masculine.	תִּמְלֵאוּ	Masculine.

IMPERATIVE

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	מֵלֵא Masculine.	מֵלְאוּ Masculine.	
2d.	מֵלֵאִי Feminine.	מֵלְאוּהָ Feminine.	

INFINITIVE MOOD.

מֵלְאוּרָ , מֵלֵא

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	מֵמְלֵא Masculine.	מֵמְלְאִים Masculine.	
	מֵמְלְאוּהָ Feminine.	מֵמְלְאוּהָ Feminine.	

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	מִמְלֵא Masculine.	מִמְלְאִים Masculine.	
	מִמְלְאוּהָ Feminine.	מִמְלְאוּהָ Feminine.	

GERUNDS.

בְּמֵלֵא , בְּמֵלְאוּ , לְמֵלֵא , מִמְלֵא , (or) בְּמֵלְאוּרָ , &c.)

Observe, that the passive of this form is very seldom used.

k k

INDIRECT

INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִמְצֵאתִי	Common.	הִמְצֵאנוּ	Common.
2d.	הִמְלֵאתָ	Masculine.	הִמְצֵאתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶמְצִיא	Common.	נִמְצִיא	Common.
2d.	תִּמְצִיא	Masculine.	תִּמְצִיאוּ	Masculine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הִמְצֵא	Masculine.	הִפְלִיאוּ	Masculine.
2d.	הִפְלִיאִי	Feminine.	הִמְצֵאנָה	Feminine.

INFINITIVE MOOD.

הִמְצִיא הִפְלִיא

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מַמְצִיא	Masculine.	מַמְלִיִּים	Masculine.
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מַמְלִיָּא	Feminine.	מַמְצִיאוֹת	Feminine.
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PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מַמְלָא	Masculine.	מַמְצָאִים	Masculine.
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מַמְצָאָה	Feminine.	מַמְלָאוֹת	Feminine.
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GERUNDS.

בְּהַמְצִיא \ כְּהַמְצִיא \ לְהַפְלִיא \ מִהַמְצִיא :

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִתְבְּאֵתִי	Common.	הִתְבְּאֵנוּ	Common.
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2d.	הִתְבְּאֵתָ	Masculine.	הִתְבְּאֵתֶם	Masculine.
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κ k 2

FUTURE

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶחָדָא	Common.	נְחָדָא	Common.
2d.	תְּחָדָא	Masculine.	תְּחָדָאוּ	Masculine.

The rest is wanting.

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִתְנַבֵּאתִי	Common.	הִתְנַבֵּאוּ	Common.
2d.	הִתְנַבֵּאתָ	Masculine.	הִתְנַבֵּאתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶתְנַבֵּא	Common.	נְתְנַבֵּא	Common.
2d.	תְּתְנַבֵּא	Masculine.	תְּתְנַבֵּאוּ	Masculine.

IMPERATIVE

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הַתְּחַבֵּא	Masculine.	הַתְּנַבְּאוּ	Masculine.
2d.	הַתְּנַבְּאִי	Feminine.	הַתְּחַבְּאוּ	Feminine.

INFINITIVE MOOD.

הַתְּנַבֵּא , הַתְּחַבֵּא

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מְתַנַּבֵּא	Masculine.	מְתַחַבְּאִים	Masculine.
מְתַחַבְּאוֹת	Feminine.	מְתַנַּבְּאוֹת	Feminine.

No Participle Passive.

GERUNDS.

בְּהַתְּנַבֵּא , כְּהַתְּחַבֵּא , לְהַתְּחַבֵּא , מִהַתְּנַבֵּא , (מִתְּחַנְּבוֹת) :

Conjugation

Conjugation of verbs whose third radical is silent,
being a ה; as, עָשָׂה, שָׁחַר, גָּלָה, (נָחַי ל"ה :)

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

	SINGULAR.		PLURAL.
1st.	גָּלִיתִי Common.	גָּלִינוּ Common.	
2d.	עָשִׂיתָ Masculine.	עָשִׂיתֶם Masculine.	

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֶגְלֶה Common.	נִגְלֶה Common.	
2d.	תַּעֲשֶׂה Masculine.	תִּגְלוּ Masculine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	גָּלָה Masculine.	שָׁחוּ Masculine.	
2d.	שָׁחִי Feminine.	גָּלִינָה Feminine.	

INFINITIVE

INFINITIVE MOOD.

עֲשׂוֹת, גֹּלֶה, גְּלוּת

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

גֹּלֶה	Masculine.	עוֹשִׂים	Masculine.
עוֹשָׂה	Feminine.	גֹּלוּת	Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

גָּלוּי	Masculine.	גָּלוּיִם	Masculine.
גָּלוּיָה	Feminine.	גָּלוּיוֹת	Feminine.

GERUNDS.

בְּגִלוּת or בְּגִלוּת, בְּגִלוּת, לַעֲשׂוֹת, מַעֲשׂוֹת

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נִגְלִיתִי	Common.	נִגְלִינוּ	Common.
2d.	נִגְלִיתָ	Masculine.	נִגְלִיתֶם	Masculine.

FUTURE

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֶפְלֶה Common.	נִפְלֶה Common.	
2d.	תִּפְלֶה Masculine.	תִּפְלוּ Masculine.	

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
2d.	הִפְלֵה Masculine.	הִפְלוּ Masculine.	
2d.	הִפְלִי Feminine.	הִפְלִינָה Feminine.	

INFINITIVE MOOD

הַעֲשׂוֹת, הִפְלוֹת

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	נִפְלֶה Masculine.	נִפְלִים Masculine.	
	נִפְלֶה Feminine.	נִפְלוֹת Feminine.	

No Participle Passive.

GERUNDS.

בְּהִפְלוֹת, בְּהִפְלוֹת, לְהַעֲשׂוֹת, מִהִפְלוֹת

THE

THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	נָלִיתִי	Common.	כָּסִינוּ	Common.
2d.	נָלִיתָ	Masculine.	נָלִיתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶנָּלָה	Common.	נִנָּלָה	Common.
2d.	תִּנָּלָה	Masculine.	תִּכְסוּ	Masculine.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	נָלָה	Masculine.	צִנוּ	Masculine.
2d.	צִוִּי	Feminine.	נָלִינָה	Feminine.

INFINITIVE MOOD.

כְּפֹרֶת, גְּלוּרָה

L 1

PARTICIPLE

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מְגֵלָה

Masculine.

מְבַסִּים

Masculine,

מְבַסָּה

Feminine.

מְגֵלוֹת

Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מְבַסָּה

Masculine.

מְגֵלִים

Masculine,

מְגֵלוֹת

Feminine.

מְבַסּוֹת

Feminine.

GERUNDS.

בְּגֵלוֹת כְּגֵלוֹת לְבַסּוֹת מְצוּוֹת

The Passive of this form is constructed thus:—

Indicative Mood, Preterite Tense, Sing. עֲשִׂיתִי
&c. Future Tense, Sing. תִּשְׁקֹרְךָ אֶגְלֶה &c.
&c. חֲלִיֶּךָ

The rest is wanting, except the Participle Active, which is sometimes used.

THE

THE INDIRECT FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

PLURAL.

1st.	הַגִּלִּיתִי	Common.	הַגִּלִּינוּ	Common.
2d.	הִרְאִיתִי	Masculine.	הַגִּלִּיתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶגֶּלֶה	Common.	תִּעֲלֶה	Common.
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IMPERATIVE MOOD.

SINGULAR.

PLURAL.

1st.	הִגֵּלֶה	Common.	הִרְפוּ	Common.
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INFINITIVE MOOD.

הַעֲלוֹת הַגִּלוֹת

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מַעֲלֶה	Masculine.	מַגִּלִּים	Masculine.
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PARTICIPLE PASSIVE.

Singular, מְגֵלָה Masculine, &c.

Gerunds, בְּהִגְלוֹת בְּהִרְאוֹת &c.

The Passive is formed thus: *Indicative Mood*,
Preterite Tense, Singular, הִגְלִיתָ הִרְאִיתָ &c.—
Future Tense, Singular, אֶגְלֶה &c.

*No Imperative Mood.**Infinitive Mood*, הִפְדֵּה הִגְלֵה*The rest is wanting.*

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. הִתְגַּלִּיתִי Common. הִשְׁתַּחֲוִינוּ Common.

Future Tense. Singular, תִּתְגַּלֶּה אֶשְׁתַּחֲוֶה &c.*Imperative Mood*. Singular, הִתְגַּלֵּה הִשְׁתַּחֲוֵה &c.*Infinitive*

Infinitive Mood. הַתְּגַלּוֹת, הַתְּגַלָּה

Participle Active. Sing. מְתַגַּלָּה *Masculine, &c.*

Gerunds. לְהַשְׁתַּחֲוֹת, בְּהַתְּחַלּוֹת &c.

Conjugation of a verb whose second and third radicals are silent, the former being a ך, and the latter a ך, as: בּוֹא (נ' ע"ו ול"א) בּוֹא

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

	SINGULAR.		PLURAL.
1st.	בָּאתִי Common.	בָּאתִי Common.	
2d.	בָּאתָ Masculine.	בָּאתֶם Masculine.	

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אָבֹא Common.	נָבֹא Common.	

IMPERATIVE

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
2d.	בֹּא Masculine.	בֹּאוּ Masculine.	
2d.	בֹּאִי Feminine.	בֹּאנָה Feminine.	

INFINITIVE MOOD.

בֹּא

PARTICIPLE ACTIVE.

SINGULAR.		PLURAL.	
	בֹּאֵ Masculine.	בֹּאִים Masculine.	
	בֹּאֶה Feminine.	בֹּאוֹת Feminine.	

No Participle Passive.

GERUNDS.

בָּבּוּא, בָּבּוּא, לָבּוּא, מָבּוּא.

The passive of this form is wanting; as also the *energetic* form and its passive.

INDIRECT

INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.	הִבַּאתִי	Common.	הִבַּאנוּ	Common.
2d.	הִבַּאתָ	Masculine.	הִבַּאתֶם	Masculine.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.	אֶבְיֵא	Common.	נִבְיֵא	Common.
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IMPERATIVE MOOD.

SINGULAR.

PLURAL.

2d.	הִבֵּא	Masculine.	הִבֵּאוּ	Masculine.
2d.	הִבִּיאי	Feminine.	הִבִּיאוּ	Feminine.

INFINITIVE MOOD.

הִבֵּא

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

	מִבֵּיֵא	Masculine.	מִבֵּיֵאִים	Masculine.
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PARTICIPLE

PARTICIPLE PASSIVE.

SINGULAR. PLURAL.

Masc. מוֹבָאִים Masculine. מוֹבָא

Gerunds. &c. בִּהְבִּיא

The Passive is formed thus: *Indicative Mood*,
Preterite Tense, Sing. הוּבְאָתִי &c.

Future Tense, Sing. אוֹבָא &c.

The rest is wanting; as also the *Compound*
 (or *Reflective*) *Form*.

Conjugation of verbs which are silent at the ex-
 tremes, the first radical being א, and the last א:
 as יֵצֵא יוֹרֵא &c. (נִחַי קִצּוֹת פ' יוֹל"א)

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR. PLURAL.

1st. יֵרָאֵת Common. יֵרָאֵנו Common.

2d. יֵצְאָתָּה Masculine. יֵצְאָתָּם Masculine.

FUTURE

FUTURE TENSE.

SINGULAR. PLURAL.

1st. אֶרָא Com. (אֵצָא) נִרְאֶה

IMPERATIVE MOOD.

SINGULAR. PLURAL.

2d. יֵרָא Mas. צֵאוּ יֵרְאוּ Mas.

2d. יֵרְאִי Fem. צֵאנָה יֵרְאוּנָה Fem.

INFINITIVE MOOD.

(or יֵצֵא יֵרָא)

PARTICIPLE ACTIVE.

SINGULAR. PLURAL.

יֵרָא Masculine. יֹצְאִים Masculine.

יֹצְאָה Feminine. יֵרְאוּרָה Feminine.

PARTICIPLE PASSIVE.

SINGULAR. PLURAL.

יֵרָא Masculine. יֵרְאוּ Masculine.

יֵרְאָה Feminine. יֵרְאוּרָה Feminine.

GERUNDS.

בִּצְאָתָא, כִּצְאָתָא, לִירֹא, מִצְאָתָא.

The Passive is formed thus:—*Indicative Mood*,
Preterite Tense, Singular, נִירָאָתָא, נִירָאָתָא, נִירָאָתָא,
 &c. *Future*, Sing. תִּירָאָתָא, תִּירָאָתָא, תִּירָאָתָא, &c.

Imperative Mood, Sing. הִירָאָתָא, הִירָאָתָא, &c.

Participle Active, Sing.—Mas. נִירָאָתָא, Plural,
 &c. נִירָאָתָא.

The energetic form is wanting.

THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

	SINGULAR.	PLURAL.
1st.	הוֹצֵאתָ, Common.	הוֹצֵאתָ, Common.
2d.	הוֹצֵאתָ, Masculine.	הוֹצֵאתָ, Masculine.

FUTURE TENSE.

	SINGULAR.	PLURAL.
1st.	אֶצִּיאָ, Common.	נִצְיָא, Common.

M M

IMPERATIVE

— The Passive IMPERATIVE MOOD.

Indicative Mood, Preterite Tense, Sing. Imperative

SINGULAR.

PLURAL.

(הִיָּצֵא) הִיָּצֵא Masculine. הִיָּצִיאוּ Masculine.

הִיָּצִיאי Feminine. הִיָּצִיאוּהָ Feminine.

INDICATIVE MOOD.
PRETERITE TENSE.

הִיָּצֵא

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מוֹצִיא Masculine. מוֹצִיאִים Masculine.

מוֹצִיָּאָה Feminine. מוֹצִיאוֹת Feminine.

PARTICIPLE PASSIVE.

SINGULAR.

PLURAL.

מוֹצָא Masculine. מוֹצָאִים Masculine.

GERUNDS.

בְּהוֹצִיאָה, בְּהוֹצִיאָה, לְהוֹצִיאָה, מִהוֹצִיאָה

The Passive of this form is conjugated thus:—
Indicative Mood, Preterite Tense, Sing. הוֹצֵאתִי
 &c. הוֹצֵאתָ

COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.		PLURAL.	
1st.	הִתְיַרְאֵתִי Common.	הִתְיַרְאֵנו Common.	
2d.	הִתְיַרְאֵתָ Masculine.	הִתְיַרְאֵתֶם Masculine.	

FUTURE TENSE.

SINGULAR.		PLURAL.	
1st.	אֶתְיַרֵּא Common.	נִתְיַרֵּא Common.	
2d.	תִּתְיַרֵּא Masculine.	תִּתְיַרֵּאוּ Masculine.	

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
	הִתְיַרֵּא Masculine.	הִתְיַרְאוּ Masculine.	
	הִתְיַרְאִי Feminine.	הִתְיַרְאֵנָה Feminine.	

INFINITIVE

FUTURE TENSE.
INFINITIVE MOOD.

הַתִּירָא

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

מַתִּירָא Masculine.

מַתִּירָאִים Masculine.

מַתִּירָאָה Feminine.

מַתִּירָאוֹת Feminine.

No Passive.

Gerunds. בַּהֲתִירָא &c.

Conjugation of verbs which are silent at the extremes, the first radical being a ה, and the last a ה :
as (נָחַי קָצוּוֹת פִּי וּלְהַ) יָרָה as

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. יָרִיתִי Common.

יָרִינוּ Common.

2d. יָרִיתָ Masculine.

יָרִיתֶם Masculine.

FUTURE

FUTURE TENSE.

	SINGULAR.		PLURAL.
1st.	אֵרָה Common.	נִרָה	Common.

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
1st.	יֵרָה Masculine.	יֵרוּ	Masculine.
2d.	יֵרִי Feminine.	יֵרְאֵנָה	Feminine.

INFINITIVE MOOD.

יֵרָה

PARTICIPLE ACTIVE.

	SINGULAR.		PLURAL.
	יֹרָה Masculine.	יֹרִים	Masculine.
	יֹרָה Feminine.	יֹרוֹת	Feminine.

PARTICIPLE PASSIVE.

	SINGULAR.		PLURAL.
	יִרְוִי Masculine.	יִרְוִים	Masculine.
	יִרְוִיָּה Feminine.	יִרְוִיּוֹת	Feminine.

Gerunds.

Gerunds. בִּירוֹת, בִּירוֹת, לִירוֹת, מִירוֹת

INFINITIVE MOOD.

PASSIVE OF THE DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. Common. נִזְרִיתִי Common. נִזְרִינוּ

FUTURE TENSE.

SINGULAR.

PLURAL.

1st. Common. אִזְרֶה Common. נִזְרֶה

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

1st. Masculine. הִזְרֶה Masculine. הִזְרוּ

INFINITIVE

INFINITIVE MOOD.

הִירֹת

PARTICIPLE ACTIVE.

SINGULAR.

PLURAL.

נוֹרָה Masculine.

נוֹרִים Masculine.

נוֹרָה Feminine.

נוֹרוֹת Feminine.

Gerunds. בְּהִירֹת, כְּהִירֹת, לְהִירֹת, מִהִירֹת.

The energetic form of this class is wanting.

INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. הוֹנִיתִי Common.

הוֹנִינוּ Common.

Future Tense, Singular, אֶהְיֶה &c.

IMPERATIVE MOOD.

SINGULAR. PLURAL.

2d. הוֹרָה Masculine. הוֹרֵה Masculine.

INFINITIVE MOOD.

הוֹדוֹת

Participle Active, Sing. מוֹרָה Mas. Plural, מוֹרִים
Masculine.*Participle Passive*, Sing. מוֹרָה Masculine.*Gerunds*, לְהוֹדוֹת בְּהוֹדוֹת &c.*The Passive is seldom used.*

The Compound (or Reflective) Form may be formed thus:—*Indicative Mood, Preterite Tense*,
Sing. אֶתְּיַפֶּה &c. הִתְיַפֵּיתִי Com. הִתְיַפֵּיתִי
but it is seldom used.

Conjugation of Verbs which are silent at the extremes; the first radical being an א and the last a ה
(נָחִי פ"א ול"ה) אָפָה as ה

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st.

אָפִּיתִי

Common.

אָתִינוּ

Common.

FUTURE TENSE.

SINGULAR.

PLURAL.

1st.

אֶפֶּה

Common.

נֶאֱחֶה

Common.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

אֶפֶּה

Masculine.

אֶפּוּ

Masculine.

Infinitive Mood, אֲבוֹרֶה, אֶפּוֹרֶה*Participle Active, Singular,* אֶפֶּה *Masculine.**Plural,* אֶפְּיִם *Masculine.**Participle Passive, Sing.* אֶפּוּ *Masculine, &c.**Gerunds,* בְּאֶפּוֹרֶה, לְאֶפּוֹרֶה, מֵאֶפּוֹרֶה

Verbs

Verbs of this Class are very few ; and this verb
אָפּה is seldom found in other forms.

The verb אָפּה is found in the energetic form,
which is thus constructed : *Indicative Mood, Pre-
terite Tense.* Sing. אָפּתּ, אָפּתּי &c. *Future, Sing.*
אָפּי, אָפּה &c. *Imperative, Sing.* אָפּה
Plural, אָפּנה, אָפּוּ

Infinitive Mood. אָפּה

Participle Active. מְאָפּה Masculine, &c.

Participle Passive. מְאָפּה &c.

Gerunds. בְּאָפּה, בְּאָפּתּ

No Indirect Form.

The Compound (or Reflective) Form is con-
structed thus : *Indicative Mood, Preterite Tense,*
Sing. אָפּתּי, אָפּתּי &c.

Future Tense.; Sing. אֶתְאַוֶּה &c.

Imperative Mood. Sing. הִתְאַוֶּה &c.

Infinitive Mood. הִתְאַוֹת

Participle Active. Sing. מִתְאַוֶּה &c.

Gerunds. בְּהִתְאַוֹת &c.

Conjugation of Verbs deficient in the first radical,
being a נ, and the last, being a א, as, נִשְׂאָה (א"ל)
(חֲסִרִי פ"נ)

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR. PLURAL.

1st. Common. נִשְׂאָהְנִי Common. נִשְׂאָהֶנּוּ

Future Tense, Singular, אֶשְׂאָה &c.

Imperative Mood, Sing. שְׂאֵה &c.

Infinitive

Infinitive Mood, שֵׁאֵת \ נִשָּׂא •

Participles Active, נוֹשֵׂא &c. *Passive,* נִשְׁוֵא &c.

Gerunds. לְשֵׁאֵת \ בְּשִׁוּא &c.

The Passive is formed thus:—*Indicative Mood,*
Preterite Tense, Singular, נִשְׁאֵת נִשְׁאֵתִי &c.

Future Tense, Singular, אֶנְשֵׂא &c.

Imperative Mood, Singular, הִנְשֵׂא &c.

Infinitive Mood, הִנְשֵׂא •

Participle Active, Singular, נוֹשֵׂא Mas. &c.

Gerunds. בְּהִנְשֵׂא &c.

In the Energetic Form, the Preterite Tense is like the Passive of the Direct Form; and in the Future Tense it makes תִּנְשֵׂא \ אֶנְשֵׂא &c.

No Imperative nor Infinitive Moods.

Participle

Participles—Active, Sing. מְשַׁח &c.—Passive, Sing. מְשֻׁחַ Mas. &c.

Its Passive is wanting.

THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. השָׁחַתְי Common. השָׁחַתְנו Common.

Future Tense, תִּשְׁחַח אֲשִׁיחַ &c.

Imperative Mood, Sing. שְׁחַח שְׁחַחְיָהּ &c.

Infinitive Mood, שְׁחַח

Participle Active, Sing. מְשַׁח &c.

Gerunds, בְּהִשָּׁח &c.

Of its Passive, there is only the Preterite Tense, הִשָּׁחַתְי &c. and the Infinitive Mood, הִשָּׁח or הִשָּׁחַ

The rest is wanting.

The

The Compound (or Reflective) Form is constructed thus: *Indicative Mood, Preterite Tense, Sing.* הַתְּנַשֵּׂאתִי &c.

Future Tense, Sing. אֶתְנַשֵּׂא &c.

Imperative Mood, Sing. הַתְּנַשֵּׂא &c.

Infinitive Mood, הַתְּנַשֵּׂא

Participle Active, מִתְנַשֵּׂא &c.

Gerunds, בְּהַתְּנַשֵּׂא &c.

Conjugation of Verbs, deficient in the first radical, being a נ; and silent in the third, being a ה; as (חֲסִירֵי פ"נ וְנָחִי ל"ה) נָטָה

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. נָטִיתִי Common.

נָטִינוּ Common.

Future

Future Tense, Singular, אָטאָ Common; Plural,
נָטאָ Common.

Imperative Mood, Sing. נָטאָ &c.

Infinitive Mood, נָטוּחַ, נָטוּחַ

Participles:—*Active*, נֹטֵחַ &c. *Passive*, נִטּוּן
&c.

Gerunds, בְּנִטּוּחַ &c.

The Passive is formed thus: *Indicative Mood*,
Preterite Tense, Sing. נִסִּיתִי &c. Plural, נִסִּינוּ
&c.

Future Tense, Sing. אֶנֶטֶחַ &c.

Imperative Mood, Sing. הֶנֶטֶחַ &c.

Infinitive Mood, הִנָּטוּחַ

Participle Active, Singular, נֹטֵחַ &c. Plural,
נֹטְעִים &c.

Gerunds, בְּהִנָּטוּחַ &c.

The

The Energetic Form, in the Preterite, is like the Passive of the Direct; and the Future is formed thus: Sing. תִּנָּטָה &c. אֲנָקָה

The Imperative and the Infinitive are wanting.

Participle Active, Sing. מִנָּקָה &c.

The rest is wanting.

Of its Passive, there is only the Preterite, formed thus: Sing. נִכִּיתָ &c. נִכִּיתִי

The Indirect Form is formed thus: *Indicative Mood, Preterite Tense*, Sing. הִטִּיתָ &c. הִטִּיתִי

Future Tense, Sing. אֲטָה &c.

Imperative Mood, Sing. הֵטִי &c. הֵבָה

Infinitive Mood, הִטֹּת &c. הֵטָה

Participles:—*Active*, Sing. מִטָּה &c. *Passive*, מִכָּה &c. *Gerunds*, בְּהִטֹּת &c.

Of its Passive there is only the Preterite, formed thus: Sing. הָיִיתָ הָיִיתָ &c. And the Future Sing. אָתָּה &c.

The rest is wanting.

The Compound (or Reflective) Form is entirely wanting.

OF VERBS WHOSE SECOND AND THIRD RADICALS ARE ALIKE.

Verbs of this kind are commonly called double, (כְּפֻלִּים) because they often double the second letter. They resemble those verbs whose middle letter, of the Infinitive, is ך, in their inflection: but these have the Infinitive and the Third Person, Singular, of the Preterite, alike, and pointed differently.

They are conjugated thus:

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

PLURAL.

1st. תָּמַתִּי Com.

תָּמְנוּ Com.

2d.

2d. תִּמְתָּ Mas. תִּמְתָּם Mas.

2d. תִּמְתִּי Fem. תִּמְתֶּי Fem.

3d. תִּמְתּוּ Com. &c. Mas. סָבַב, תִּמַּם or תָּם

3d. תִּמְתִּי Fem. רָבָה, תָּמָה

Future Tense, Sing. אָבוּז, אָסוּב &c.

Imperative Mood, Sing. סָב Mas. סָבִי Fem.

Infinitive Mood, סָב, הָסֵב

Participle Active, Sing. סוֹבֵב, תוֹפֵף &c.

Participle Passive, Sing. רָצוּץ &c.

Gerunds, בָּסֵב, בָּתָם &c.

The Passive is formed thus: *Indicative Mood,*
Preterite Tense, Sing. נִקְלָוֶה, נִסְבֹּתִי &c.

Future Tense, Sing. תִּתּוּס, אָסוּב &c.

Imperative Mood, Sing. הָסוּב, הָרוּמִי &c.

Infinitive Mood, הָסוּב, הָמָם

Participle Active, Sing. נָסֵב Plural, נִמְסִים &c.

Gerunds, כְּהִמָּס, בְּהִסּוֹב

THE ENERGETIC FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

Singular, סִבַּבְתָּ, הִלַּלְתָּ &c.

Future Tense, Sing. יִפְּלֵל &c.

Imperative Mood, Sing. סִבֵּב, הִלֵּל &c.

Infinitive Mood, פִּלֵּל, סִבֵּב

Participle Active, Sing. מִהִלֵּל &c.

Participle Passive, Sing. מְסִבֵּב

Gerunds, מִחִלֵּל, לְהִלֵּל, כְּפִלֵּל, בְּסִבֵּב &c.

Its Passive is like שִׁרַּע, שִׁדָּר &c. but seldom used.

THE INDIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

Singular, הִסְבֹּתִי &c.

Future Tense, Sing. אֶסֵּב &c.

Imperative Mood, Sing. הֲרִנִּי, הִסֵּב &c.

Infinitive Mood, הִסֵּב

Participle Active, Sing. מִסֵּב &c.

Participle Passive, Sing. מוֹסֵב &c.

Gerunds, בְּהִסֵּב &c.

The rest is wanting.

THE COMPOUND (OR REFLECTIVE) FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

Singular, הִתְפַּלֵּלְתִּי &c.

Future Tense, Sing. אֶתְפַּלֵּל &c.

Imperative

Imperative Mood, Sing. הַתְּפִלָּל &c.

Infinitive Mood, הַתְּפִלָּל

Participle, Sing. מִתְּפַלֵּל &c.

Gerunds, בְּהַתְּפִלָּל &c.

Verbs of this Class are subject to some peculiarities (see p. 198). Some of them double the second radical in several instances; as סָבַב, מִסָּבֵב, סוּבֵב, &c. from סָב. Some double the 1st and 2d, as נָלַל from נָלֵל &c. but these retain the first radical. Others double the 1st and 2d radicals, but lose the 3d; as שַׁעֲשַׁעְתִּי from שָׁעַר.

Some verbs double the 1st and 3d radicals, but the second is dropped, being י, or ו, as הִלְחַל from הִלֵּחַ, and סִבְסַב from סִיךְ (or סוּךְ) but others retain the 1st and 2d though they double the 3rd, consisting then of four letters, as כוּיֵן, רוּיֵם from כוּן and רוּם, but only in some instances.

There

There are a few, which originally consist of four radical letters, כָּרַס (called מַרְבָּעִים) and some which consist of five letters, by doubling the second and third radicals; as, סָחַרְחַר (called מַחֲמָשִׁים) from סָחַר and חָמַר.

It is proper to remark here, that, as there is nothing useless or superfluous in the construction of Hebrew words,* it is not in vain that some letters are doubled in many verbs. It is an elegant mode of expression, peculiar to the Hebrew language, which serves to give the verb a different meaning, or to signify some particular circumstance belonging to it; as וְגִלְגַּלְתִּיךָ מִן הַסֵּלְעִים "I WILL WHIRL thee down from the rocks," (Jeremiah, ch. li. ver. 25) from גָּלַל to roll; (whence גִּלְגָּל a wheel.) This mode of expression is often found to add an inimitable energy to the verb, or any other word to which it is applied. It is also used to denote something great, prodigious, terrible, &c. as הַגִּבִּי ה' בִּי אֶמְלֵל אֲנִי "have mercy upon me, O Lord, for I am GREATLY OPPRESSED," from אָמַל

* See the Introduction.

to weaken, enfeeble, &c. (Psal. vi. verse 3.)—
 אֵיכָכָה אֲבָל וְרֵאִיתִי “How (by what means in the
 world) *can I endure to see?*” from אֵיכָה how?
 (Esth. ch. 8.)

Having conjugated those verbs which have been
 thought most irregular, through the most difficult
 parts of their respective formations, I must remind the
 learner to take particular notice of every word he
 meets with. He will find that even in the same
 tense the roots are varied, not only to fix his atten-
 tion, but also that he might have a general view of
 the verbs, and the method of conjugating them.
 And above all to enable him to form a competent
 idea of the peculiar genius of the Hebrew lan-
 guage, that, in introducing* any of those parts
 which are wanting, he be careful how to form
 them, lest they should be harsh or inconsistent
 with the analogy of the language.

Before this chapter is concluded, it may be ac-
 ceptable to the learner, to take a comparative view
 of the mode of marking the different moods and

* See the Preface.

tenses of Hebrew verbs, with reference to other languages, by mentioning some particulars as will be seen presently.

SECTION II.

*Of the Verb of Existence.**

הָיָה *to exist, to be, &c.*

DIRECT FORM.

INDICATIVE MOOD.

PRETERITE TENSE.

SINGULAR.

הָיִיתִי *I existed, or was.* Com.

הָיִיתָ *thou wast, &c.* Mas.

הָיִיתָ *thou wast.* Fem.

הָיָה *he was.* Mas.

הָיְתָה *she was.* Fem.

* This Verb has been called by some the *Verb Substantive*; but, as the word Substantive seems to imply materiality, I did not think the term appropriate to denominate the Verb הָיָה *to exist*, from which is formed the most holy name of God—the source of spirituality.

P P

PLURAL

PLURAL.

הִיָּינוּ *we existed, or were.* Com.

הִיְיִתֶם *ye existed.* Mas.

הִיְיִתֹנָה *ye existed.* Fem.

הָיוּ *they existed.* Com.

FUTURE.

SINGULAR.

אֶהְיֶה (אֵהִי) *I shall or will exist, or be.* Com.

תֵּהְיֶה or תִּהְיֶה *thou shalt or wilt be.* Mas.

תֵּהְיִי *thou shalt or wilt be.* Fem.

יֵהְיֶה or יִהְיֶה *he shall or will exist.*

תֵּהְיֶה *she shall or will be.*

PLURAL.

נֵהְיֶה *we shall or will be.* Com.

תֵּהְיוּ *you shall or will be.* Mas.

תֵּהְיֶינָה *you shall or will be.* Fem.

יֵהְיוּ *they shall or will be.* Mas.

תֵּהְיֶינָה *they shall or will be.* Fem.

IMPERATIVE

IMPERATIVE MOOD.

SINGULAR.

הִיָּה or הִיָּה *exist, or be thou.* Mas.

הִיָּה or הִיָּה *be thou.* Fem.

PLURAL.

הִיָּה *be you.* Mas.

הִיָּה *be you.* Fem.

INFINITIVE MOOD.

הִיָּה* *to exist, to be.*

The Participle Active is הֹוֶה ; Masculine, הוֹוֶה but it is seldom used.

No Participle Passive.

* From this word הִיָּה *to exist* הֹוֶה *existing* הִיָּה *existed*, and הִיָּה *will exist*, the sacred *Tetragrammaton* consisting of a י, a ה, a ו, and a ה ; is formed, used to express the self-existence, eternity, independance, and immutability, of the true God, the holy ONE of Israel. This sacred Tetragrammaton is variously pointed, (often with the points of יִרְאַה *fear* to express our duty to fear God,) but always pronounced Adonai, from אֲדוֹן *Lord*, into which it is translated in English. Thus several sublime and religious Ideas are expressed in Hebrew by this pure word ; a pre-eminence, which no other language possesses.

GERUNDS.

בְּהִיּוֹת *in being.*כְּהִיּוֹת *as being.*לְהִיּוֹת *for being, or to be.*מִהִיּוֹת *from being.*

Observe—that this verb, הָיָה *to be*, &c. is not auxiliary, as in other languages; for, strictly speaking, there are no auxiliary verbs in the Hebrew language. There are, indeed, some verbs which seem to be used like auxiliary verbs, but they only constitute certain Hebrew idioms, and are no auxiliary verbs, as *to be* or *to have* are in English. To express *to be*, as auxiliary in the present, a Personal Pronoun is used, with a substantive, adjective, participle, or a particle: as מִי אַתָּה *who art thou?* אֲנִי רוּת *I am Ruth*; חֲכָמִים אֲנִחנוּ *we are wise, &c.*

OF THE VERB, *To have.*

There is no word in Hebrew that answers to the verb *to have*, (*habeo.*) Therefore, to express the various meanings of this verb, different verbs and idioms

idioms are used, as occasion requires. When it implies possession, the defective verb *ישׁ* is (from *ישׁה* *to be in possession of, or have in one's power*) is used, together with the Personal Pronoun, in the dative case (like the Latin *est mihi, &c.*) as *ישׁ לי* (*there is to me, or*) *I have*, *ישׁ לנו* (*there is to us, or*) *we have, &c.* This verb, though seldom, is found with the pronominal fragments joined to it, as *ישׁכם*, *ישׁך* &c. sometimes the particle *הן* which denotes the *presence* of an object, or to point out an object as within one's reach, is used instead of *ישׁ*. In the like manner the particle of *denying*, *אין* *not*, to express the reverse of *ישׁ* or *הן*; and in some instances the particle *לֹא* *not* supplies the place of *אין*: thus the verb, *to be* and *to have*, as auxiliary, may be gathered after many words.

Thus having fully shewn the nature of Hebrew verbs, both regular and irregular, the ingenious learner perceives that, the mode of marking the changes they undergo differs from other languages.—In most modern languages verbs are inflected by the means of several other words, such
as

as auxiliary verbs, pronouns, &c. Even the Latin and Greek languages are not altogether free from this tedious mode of inflecting. But, in Hebrew, *one* word comprehends the meaning of three, four, and more words. It is evident that a language, which possesses such admirable conciseness, must have many advantages over other languages. It is certain also that, (without tedious circumlocutions,) the Hebrew language is as perspicuous as any other; but, for propriety, as well as harmony and energy, is the most elegant of all languages.

CHAPTER XV.

Of the Personal Affixes.

In a former part of this work* it has been mentioned and explained, that the fragments of perso-

* See Page 135.

nal pronouns (called possessive affixes) are joined to nouns. In the same manner fragments of the personal pronouns are joined to the end of verbs and participles. And then, as they suffer the action of the verb, to which they are joined, they may be called accusative or *objective* affixes, which are the following:

SINGULAR.

אני *me* Common.

אתה *thee* Masculine.

אתה *thee* Feminine.

הוא or הוּ or הֵּ or הִּי *him* Masculine.

היא or הִּיא *her* Feminine.

PLURAL.

אנחנו *us* Common.

אתם *you* Masculine.

אתם *you* Feminine.

הם or הֵּם *them* Masculine.

הֵנָּה *them* Feminine.

For

For the learner's practice I shall exemplify the preceding theory by applying these objective affixes to the *direct form* of a verb, from which it will be easy to learn how to use them on all other occasions.

Observe—That these affixes* are applicable to the active forms *only*. Nor can they be joined to the person who performs the action.

The objective affixes joined to a verb, as תִּפֹּשׁ *to catch*, in the *Direct Form* :—

PRETERITE TENSE.

The first person, Singular, (which is Common,) is formed thus: תִּפֹּשֵׁתִי *I caught*.

* It is evident that, from their nature, they cannot be applied to the passive forms, being used in the objective only. For the same reason the affix standing for a person suffering the action, can not be joined to that person when acting.

SINGULAR

SINGULAR.

* תִּפְשִׁיתָּ *I caught thee.* Masculine.

תִּפְשִׁיתְּ *I caught thee.* Feminine.

תִּפְשִׁיתּוּ *I caught him.*

תִּפְשִׁיתְּהָ *I caught her.*

PLURAL.

תִּפְשִׁיתֶם *I caught you.* Mas.

תִּפְשִׁיתְּכֶן *I caught you.* Fem.

תִּפְשִׁיתֶם *I caught them.* Mas.

תִּפְשִׁיתֶינָן *I caught them.* Fem.

The Second Person Singular, Masculine, תִּפְשִׁיתָּ *thou caughtest*, is formed thus:

SINGULAR.

תִּפְשִׁיתָּנִי *thou caughtest me.* Com.

תִּפְשִׁיתָּהוּ *thou caughtest him.*

תִּפְשִׁיתָּהָ *thou caughtest her.*

* Some points change on account of the affixes according to analogy.

PLURAL.

תִּפְּשֶׁתֶּנּוּ *you caught us.*

תִּפְּשֶׁתֶּם *you caught them. Mas.*

תִּפְּשֶׁתְּנָן *you caught them. Fem.*

The 2d Person Singular, Feminine, תִּפְּשֶׁתְּ *thou caughtest*, takes a , before the affixes, and is formed thus :

SINGULAR.

תִּפְּשֶׁתִּינִי *thou caughtest me. Com.*

תִּפְּשֶׁתִּיהוּ *thou caughtest him.*

תִּפְּשֶׁתִּיהָ *thou caughtest her.*

PLURAL.

תִּפְּשֶׁתֶּנּוּ *thou caughtest us. Com.*

תִּפְּשֶׁתֶּם *thou caughtest them. Mas.*

תִּפְּשֶׁתְּנָן *thou caughtest them. Fem.*

The 3d Person Singular, Masculine, עֲזָר *he helped*, is formed thus :

SINGULAR

SINGULAR.

עֲזָרָנִי *he helped me.* Com.

עֲזָרָךְ *he helped thee.* Mas.

עֲזָרָהּ *he helped thee.* Fem.

עֲזָרוֹ *he helped him.* (זָרָהּ)

עֲזָרָהּ *he helped her.*

PLURAL.

עֲזָרָנוּ *he helped us.* Com.

עֲזָרְכֶם *he helped you.* Mas.

עֲזָרְכֶּן *he helped you.* Fem.

עֲזָרָם *he helped them.* Mas.

עֲזָרָן *he helped them.* Fem.

The Third Person, Singular, Feminine, תִּפְשָׁה *she caught*, changes (like nouns*) the ה into ת before the affixes, and is formed thus :

* See Page 95, Rule 2.

SINGULAR.

תִּפְּשֵׁתִנִּי	she caught me.	Com.
תִּפְּשֵׁתְךָ	she caught thee.	Mas.
תִּפְּשֵׁתְךָ	she caught thee.	Fem.
(תו or) תִּפְּשֵׁתָהּ	she caught him.	
תִּפְּשֵׁתָהּ	she caught her.	

PLURAL.

תִּפְּשֵׁתֵנוּ	she caught us.	Com.
תִּפְּשֵׁתְכֶם	she caught you.	Mas.
תִּפְּשֵׁתְכֶן	she caught you.	Fem.
תִּפְּשֵׁתֵם	she caught them.	Mas.
תִּפְּשֵׁתֵנָּה	she caught them.	Fem.

The First Person Plural, which is Common, *we knew*, is formed thus:

SINGULAR.

יָדַעְנוּךָ	<i>we knew thee.</i> *	Mas.
-------------	------------------------	------

יָדַעְנוּךָ *we knew thee.* Fem.

יָדַעְנוּהוּ *we knew him.*

יָדַעְנוּהָ *we knew her.*

PLURAL.

יָדַעְנוּכֶם *we knew you.* Mas.

יָדַעְנוּכֶן *we knew you.* Fem.

יָדַעְנוּם *we knew them.* Mas.

יָדַעְנוּן *we knew them.* Fem.

The Second Person Plural, Masculine, פָּקַדְתֶּם *you visited*, changes the final ם and the • (segol) which precedes it, into ך (shoorek) and is formed thus :

SINGULAR.

פָּקַדְתוֹנִי *you visited me.*

פָּקַדְתוֹהוּ *you visited him.*

פָּקַדְתוֹהָ *you visited her.*

PLURAL

PLURAL.

פְּקַדְתֶּנוּ *you visited us.* Com.

פְּקַדְתֶּם *you visited them.* Mas.

פְּקַדְתֶּנּוּ *you visited them.* Fem.

The 2d Person Plural Feminine changes the termination ךְ into ם, also, and is formed like the Masculine; but, to prevent confusion, it would be better to use the Personal Pronoun* separately.

The 3d Person Plural (which is Common), as שֶׁאֵלְיוּ *they asked,* is formed thus :

SINGULAR.

שֶׁאֵלְיוּ *they asked me.* Com.

שֶׁאֵלְיָךְ *they asked thee.* Mas.

שֶׁאֵלְיָהּ *they asked thee.* Fem.

* See Page 130.

they

שֶׁאָלוּהוּ *they asked him.*

שֶׁאָלוּהָ *they asked her.*

PLURAL.

שֶׁאָלוּנוּ *they asked us. Com.*

שֶׁאָלוּכֶם *they asked you. Mas.*

שֶׁאָלוּכֶן *they asked you. Fem.*

שֶׁאָלוּם *they asked them. Mas.*

שֶׁאָלוּן *they asked them. Fem.*

FUTURE TENSE.

The Future Tense is formed thus :*

SINGULAR.

אֶתְפָּשֶׁךָ *I shall or will catch thee. Com.*

תִּשְׁמְרֵנִי *thou shalt or wilt keep me. Mas.*

* The learner would do well to apply the respective affixes to the Persons of this Tense, which are here omitted, as they are applied to the Preterite.

thou

תִּלְבֹּשֶׁהוּ *thou shalt or wilt dress him. Fem.*

יִתְפָּשֶׂה *he will catch her.*

תִּתְפָּשֶׂנוּ *she will catch him.*

PLURAL.

נִתְפָּשְׁכֶם *we shall catch you. Com.*

תִּתְפָּשׁוּם *ye will catch them. Mas.*

(תִּתְפָּשְׁנָה) *this takes the pronoun separately.*

יִלְמְדוּנוּ *they will teach us. Com.*

(תִּתְפָּשְׁנָה) *this person takes the pronoun separately.*

IMPERATIVE MOOD.

SINGULAR.

2d Person, Mas. שְׁמֵרְנִי *keep me.*

2d Person, Fem. שְׁמַעֲנִי *hear me.*

PLURAL

PLURAL.

2d Person, Mas. לְבִשְׁוֹנִי *dress (ye) me.*

2d Person, Fem. לְבִשְׁנָה *this requires the pronoun separately.*

INFINITIVE MOOD.

תִּפֹּשׁ *to catch*, which makes תִּפְשֵׁי and means, *literally*, MY (*i. e.* belonging to me, agent) TO CATCH: שְׂמִירָנוּ *our (i. e. belonging to us, agents) to keep*; which construction constitutes a Hebrew idiom.

Observe—That the pronominal fragments joined to this Mood may be possessive as well as objective; but, in a sentence they are easily discerned by the sense they convey.

PARTICIPLE ACTIVE.

לֹבֵשׁ Sing. Mas. *he who is dressing** (or who dresseth) is formed thus:

* See Page 154.

לֹבֵּשׁ or לֹבֵּשֵׁנִי *he who is dressing me.*

שׁוֹמְרִים (Plural Masculine) *they who are keeping (or who keep) is formed thus:*

שׁוֹמְרֵי *they who are keeping me.*

לֹבֶּשֶׁת (Sing. Fem.) *she who is dressing, makes*
לֹבֶּשֶׁתִּי *she who is dressing me.*

לֹבֶּשֶׁת (Plural Fem.) *makes* לֹבֶּשֶׁתֵּי *they who*
are dressing me. לֹבֶּשֶׁתֵּינוּ *they who are dressing*
us.

The *Participle Passive* is formed like the *Active*, and both like Nouns;* as it is seen from the preceding examples.

The *Gerunds* are formed thus:

בְּשֹׁמְרִי *in my keeping.*

כְּלֹבֶּשׁוֹ *as, &c. dressing him.*

לְשֹׁמְעֵם *to hear them or for hearing them.*

מִקְרָאֵנוּ *from and by our calling, or us.*

* See Page 137, &c.

Observe—that the other *active* forms take the pronominal affixes, like the Direct Form, and may therefore be here omitted.

CHAPTER XVI.

Of the Particle.

The Particle (מֵלֵךְ) is the third class* of Hebrew words. It serves to connect and modify the other two classes (*i. e.* the Noun and Verb) answering every purpose of several classes of English words, named, by modern grammarians, the *Article*, the *Pronoun*, the *Adverb*, the *Preposition*, the *Conjunc-*

* See Page 85.

tion, and the *Interjection*; which the Hebrew PARTICLE contains : but, to render it easy to be understood by the learner, it requires some particular explanations.

The Particle is either a *separate* entire word (מִלַּת הַטָּעַם *a word of specification*) or a *fragment* of it, expressed by servile letters* (אוֹתִיּוֹת שְׂמוּשִׁיּוֹת) which are joined to the Noun, the Verb, and in many instances to another particle: and, for distinction's sake, in the *former* state it may be called the *integral* Particle, and in the latter the *fractional* Particle.

Some Particles which chiefly regard the Noun and its declension, and the Verb and its conjugation, have been treated of (in their integral as well as in their fractional state) in various parts of these sheets, under their respective heads, according to the system† herein adopted.

* See Page 88.

† See the Preface.

What, therefore, appears requisite to be done here, is, to set forth the principal Particles, integral and fractional, referring the learner, occasionally, to those heads under which some of them are treated, as they occur. And, to illustrate the subject, the integral Particles may be farther divided into two kinds, viz. *declinable* and *indeclinable* (a division which the genius of the language seems to point out,) as some of them do, and some do not, take the pronominal fragments. I shall also arrange them alphabetically, and give the meaning which they *commonly** have in English.

Observe, that the declinable Particles, from their analagous construction, some take the affixes in their integral or absolute state, like a noun in the

* It is difficult, in any language, perhaps impossible, to fix, in any table, the precise meaning of words which serve to limit and modify others; their true sense must be gathered from the contexture of the sentence in which they are found.

nominative

nominate singular, others assume a genitive or a constructive plural termination first, (like a plural noun in the genitive case).

The integral Particles both declinable and indeclinable will be found alphabetically arranged, in their proper place, in the VOCABULARY.

I shall, therefore, exhibit here only the fractional Particles, with which the Noun and Verb, as well as the Particles, are often combined.

There are seven (servile letters constituting the) fractional Particles which are always joined to the words to which they relate ; and are the following :—

1 *in, by, through, with, &c.*

2 *like, as, as if, while, &c.*

3 *to, at, towards, according to, &c.*

4 *from, more, more than, beyond, &c.*

These

These four letters (are variously pointed and) are often joined to nouns to form certain adverbial expressions ; as, בְּחָכְמָה *wisely* ; לְבֶטֶח *securely*, &c. they serve also to form the *gerunds* of verbs;† and, are often joined to Particles of which they occasionally alter the sense with peculiar elegance.

Observe that the ב takes the pronominal affixes, as בִּי, בְּךָ, בָּךְ, בּוֹ, בָּנוּ, &c. as well as the ל, as לִי, לְךָ, לָנוּ, &c. (see Page 130.)

ו (which is variously pointed‡) serves most commonly to join and connect, all sorts of words, (and sentences,) and may be called the connective ו. It corresponds to many English words ; as, *and, also, therefore, with, that.* It signifies also, *or, and nor, &c.*—Observe, that this connective ו has some peculiarities in its signification, as will be noticed in the syntax.

* See Page 35.

† See Page 169.

‡ This ו is sometimes pointed with *shoorek* ; but as this *shoorek* is occasional, if followed by *shevah*, in this instance, is not rendered *syllabical*, according to Rule (see page 34).

ו means, *who, which, that, what, &c.* and is generally pointed with :: (*segol*).

ה when placed at the beginning of words, signifies *the, a, some, who, &c.** and is used also to express interrogation and admiration, and the vocative case of nouns.—It signifies also *to, or towards*, but then it is placed at the end of a noun, instead of a ל at the beginning, or אל before it; as, הָהָרָה *towards the mount.*

Observe, that the use of these seven letters is very extensive, as they are combined with all sorts of Hebrew words which they concisely restrict and specify. To retain these seven letters in one's mind more easily, they may compose one word, thus, כְּהַמְלָבוֹשׁ (which means) *as a garment.†*

* See Page 91, &c.

† The meaning of this word seems to describe emblematically the use of the letters of which it is composed; which indeed serve to adjust words and decorate them as a garment its wearer.

CHAPTER

CHAPTER XVI.

Of Derivation.

SECTION I.

Before we quit this part of grammar, having treated of the three classes of Hebrew words, and their various modifications, it will be proper to explain the usual modes by which words are derived* one from another. And, for this purpose, it will not be requisite to have recourse to other languages, † the HEBREW being the VENERA-

* See Page 38.

† It is no easy matter, in any language which adopts many parts of speech, to trace one word to another, as they are derived from one another in many different ways. But, when the words of one language must be traced to those of another, to find out their radical meanings; as it is the case with modern languages, which are traced to the Greek, Latin, Gothic, Saxon, Teutonic, Morisco, Gaulish, and all their kindred dialects; then it becomes a very difficult and intricate task, and sometimes impracticable.

BLE PARENT from which all the others are in different degrees of excellence descended.*

In the investigation of Hebrew words all that is requisite to be done is, to trace the derivatives to their primitives, which are *roots* of the SAME language; as already intimated, and will clearly appear after a few explanations.

The third *persons* singular, masculine gender, Preterite Tense, of Hebrew verbs, called the *roots*† (שָׁרָשִׁים) are the primitive words from which all others are most commonly derived, and thence called derivatives, (נִגְזָרִים). These roots, generally consisting of three letters, become nouns: either by changing the *Vowel Points*, according to analogy; or, with the addition of one or more of the *seven*‡

* See the Introduction.

† See Page 87.

‡ The same seven letters, which perform the whole inflection of verbs, officiate here, in another capacity, to enrich the language.

servile letters, א, ה, ו, י, מ, נ, and ת; variously combined with the root; thus Hebrew nouns, from their nature, seem to be divided into two species: and, for distinction's sake, the former may be called the *vowel* species, and the latter the *literal* species.*

To assist the memory these seven letters may compose two significant words, thus, מִין הָאוֹת *the species of the letter*, (or the *literal* species,) expressing the use of the seven letters of which they are composed as the characteristics.

Nouns, like verbs from which they generally derive, are various in their structure, and, like them, they may be divided into regular, &c. † the following however, seem the most common structures of both species.

guage with an abundance of words, which, for elegance as well as variety, by far exceed any other.

* Hitherto improperly called *heemantic*.

† See Page 164, &c. 194, &c.

Of Nouns from regular Verbs.

The Nouns which are formed of the root by changing the points *only*, as אֵל, מֶלֶךְ, זָקֵן, *דָּבָר &c.†
יָפָה, שֵׁעָר, בְּתָב

Such as are combined with one or more characteristic letters, which is done (by retaining all the radicals) in different ways; as, by adding a א before the first radical; as, אֶשְׁנֶבֶת, אֶצְבֵּעַ &c. and a ת at the end; as, אֶשְׁמְרָת or a ה with a ך before the last radical; as, אֶשְׁמֹרֶה &c.

By adding a ך before the last radical; as, גְּבוּרָה, קְצִירָה, חֲרִישׁ &c. or a ם, as, אֱמוּנָה, שְׁלוֹמָה

* The English is omitted here, because it will be found in the Vocabulary.

† For their Declensions, Gender, &c. see page 94, &c.

By

By adding a ה at the end of the root ; as, שְׁאַלָה
&c. זָקְנָה , חֲכָמָה

By a ה at the end, and a ך in the middle ; as,
&c. בְּשׁוּרָה , חֲנוּרָה

By a ה at the end, and a , in the middle ; as,
&c. נְגִינָה , שְׁנִינָה

By a ת at the end ; as, נִבְרָת , יִבְשֶׁת &c.

By adding וּת or יִת ; as, שְׁאַרִית , שְׁפִלוּת &c.

By a ן or ון ; as, זָכְרוֹן , קָרָבָן &c.

By placing a מ before the root ; as, מְשָׁבֵן , מְקוֹם
&c. מְרוֹץ , מְעוּף , מְלוֹן

By a מ at the beginning, and a ה or a ת at
the end ; as, מְשַׁמֶּרֶת , מְמַלְכָה &c.

By a ת at the beginning ; as, תְּשַׁבֵּץ ; and with a
ׁ or , before the last radical ; as, תְּרֵשִׁישׁ , תְּעַנוּג
or

or sometimes with a ה at the end ; as, תְּרוּמָה
תְּפִאָּרָה &c.

By a ת at the end, and a א at the beginning ;
as, אֲשֶׁמֶרֶת and sometimes with a ת at the begin-
ning and one at the end ; as, תְּפִאָּרֶת תְּלַבֶּשֶׁת &c.

By adding a ה or , at the beginning, and a ך before
the last radical ; as, יִלְקוּט הַגְּדוֹף &c.

There are other Nouns of this species, of other
structures, such as, מִצְפּוֹן קוֹמְמִיּוֹת הַשְּׂמֵעוֹת גִּפְתּוֹל
&c. but as they retain all the radicals
they are very easily traced to the roots from which
they are derived.

SECTION II.

Of Nouns from irregular Verbs.

Some nouns are derived from irregular verbs.*

* Hebrew grammarians call these nouns deficient, or silent, as
the verbs from which they derive. (See page 196, &c.)

Some

Some of these, indeed, may not be as easy to trace to their roots as those of the preceding section, but the attentive scholar wants chiefly information, as the roots from which these nouns are deduced are also words of the same language. I shall set down a few examples of these nouns, which are thought difficult, with remarks, that the learner may be enabled to trace any Hebrew word to its root with success; and no real difficulty.*

Nouns from Roots like לָקַח or נָתַן lose the first radical, taking (a dagesh in the second radical, and) most commonly the characteristic מ in its place, as מִקָּח, מִתָּן, מִטָּע, מִסָּע &c. and sometimes with a ה after the last radical; as, מִטָּעֵה, מִסָּעֵה or a ת, as מִקָּחַת &c.

* Real difficulty may distract other etymologists, who, in search of exotics (for want of native roots,) are forced “to wander from the tropic to the frozen zone,” to find some root in the valleys of *Palestine* and some obsolete or barbarous word “upon the rocks of *Norway*,” and often, perhaps in vain, if they wander from pole to pole. (See Dr. Johnson’s Preface to his Dictionary, fol. edit, Bailey, &c.)

Those

Those from Roots like יָדַע &c. lose the first radical and take מוּ or מִ before the second ; as, מוֹדַע, מוֹעֵד, מוֹסֵר, מוֹשֵׁב, &c. or תוּ ; as, תוֹשֵׁב &c. and some take only a ה after the last radical ; as, דַּעְה, עַצְה, &c. שְׁנָה, &c.

Those from Roots like קוּם &c. generally retain all their radicals and take a מ before the first ; as above ; but those like בִּין &c. take sometimes a ה after the last ; as, בִּינָה &c. Some change the radical י into a characteristial יי ; as, שִׁיר &c. and in some this י drops, as שֵׁר, גֵּר &c.

Of those like מָצָא or נָלָה some retain the radicals, as מְלֹא, חֲטָא, עָלָה &c. sometimes taking a מ before them ; as, מַעֲשֶׂה &c. or a ת, as תַּעֲלָה &c. some change the last radical into a י ; as, מָרִי &c. or into וּת or ית, or drop it, as אַח, אַב &c.

Those from Roots like בּוּא (are not many and)
take

take a מ before the first radical ; as, מְבוֹא, or change the ך into a ם, as קִיָּא, or drop it, as נָא.

Those from Roots like יָרָא or יָרָה often change the ך into מו or תו ; as, מוֹרָא, תוֹרָה.

From אָפַר there is חוּפִּין (תְּפִינִי) and those from Roots like נָשָׂא or נָטָה, &c. change the first radical into a מ placed before the second, which, therefore, takes a dagesh, as מְצָה, מְטָה, מְשָׂא, &c.

Those from Roots like חָנַן, גָּלַל, תָּמַם, &c. some change the last radical into a ה (the second taking a dagesh) and a מ before the first, as מְגַלָּה, from גָּלַל ; or a ת, as תְּחַנְּנָה from חָנַן ; &c. and often drop the last radical leaving the two first only, as יָחַן, קָנַן, עָזַן, חָסַן, סָלַן, טָהַן, עָסַן, תָּסַן, &c. Some double the first and second radicals consisting of four letters, as בְּבִקְבוֹק, &c. and a few consisting of five letters, as אֶרְנַמֵּן, &c.

SECTION III.

Important Remarks on Hebrew Nouns, &c.

To shew the propriety of *Hebrew Nouns*, from the very excellence of their fabric, would require a regular scheme of explication. Every idea which the Verbs, their primitives, abstractedly convey, ought to be limited—*First*, by a logical definition, and classed* accordingly; this alone would furnish matter sufficient for a separate treatise, on Hebrew philology. However, it would be too scientific to be consistent with my design;† but it is the *duty* of the Hebrew grammarian to point out and explain (not arbitrarily *alter* or *misrepresent*) certain peculiarities, arising from their nature, in which Hebrew Nouns differ from those of other languages, and must be differently (but more consistently) arranged, as appears from the preceding Sections.

* See Page 39.

† See Preface.

They are there arranged according to their various formations as deriving from Verbs, and partaking of their ideas, expressed by the radical part or parts which they retain, whether simply or combined with characteristicals. Nouns adjective (partaking also of the ideas of Verbs) resemble Substantives in their structure, and are therefore classed with them. They are sometimes used as Substantives.

PARTICIPLES (which also resemble Nouns in their structure, &c.) are often used as Substantives and Adjectives; but they are known easily in a sentence by some specifying circumstance.*

* In English (as in other languages) recourse must often be had to the context, in order to ascertain to what part of speech a word belongs:—as, *thought* may be a Substantive, the preterite of the Verb to think, or its participle passive; *put* may be present, preterite, participle, &c. *writing*, *painting*, &c. may be Substantives, Participles active, participial Adjectives, &c. *before* may be Preposition or Adverb; and *ill* Substantive, *ill* Adjective, *ill* Adverb, &c. &c. which, indeed, seems *ill* enough after all the subtilizations of modern grammarians.

Some Verbs,* from their nature, signify rather qualities than action; such Verbs in Hebrew have no participles, as the Verbs קָרַב, גָּדַל, זָקַן &c. but certain Nouns (adjective) derived from them supply their place, as קָרוֹב, גָּדוֹל, זָקֵן &c.

From the preceding remarks the attentive learner perceives how Hebrew modes of expressing ideas by Nouns or *signs* are adopted in other languages; but *without so much regard to original derivation*, they are variously constructed, divided and subdivided into a multiplicity of classifications, named Substantives, verbal Nouns, participial Adjectives, &c. But in the Hebrew, strictly adhering to etymology, these signs are, with great PROPRIETY, classed under the general denomination, Nouns, placed after the VERBS from which they are derived; (שֵׁם נִגְזָר מִפְעֵל):—which, however, to render the subject more easy to learners, have been divided into Substantives and Adjectives, &c. (See Page 38).

* See Page 148.

Now,

Now, as Hebrew Nouns are formed from the ideas which Verbs abstractedly convey, so a Noun is sometimes formed from another Noun that represents an existing object, as from ראש (the head) beginning; מאורה, a *den*, from אור, *light*, (of which a *den* is deprived, expressed by the prepositional מ, the sign of privation prefixed to it; and, as to *contain* is the *quality* of a *den*, it is expressed by the ה, which is a feminine * termination); מאזניים, a *pair of scales*, from אזן, *ear*, &c. &c.

In the like manner Verbs are sometimes derived from Nouns, as אזן, to *make understand*, from אזן, *ear*; הֵאֵיר, to *enlighten*, from אור, *light*; הִגְדִּיל, to *make great*, from גדול, *great*; and some others.

Particles also are generally derived from verbs. In some instances the Verb is derived from a par-

* By the same figure of speech inanimate objects have a distinction of sex, in other languages.

ticle ;

ticle ; as, אָפַם, to annihilate, from אָפַם ; יָהִי, to insist, from יָהִי, &c.

CHAPTER XVIII.

Of the Analysis of Words.

SECTION I.

Having shown, in the last Chapter, how Hebrew words are composed, it is requisite to show here how to analyse* them ; this is very material as it is

* This contributes to make the study of Hebrew writings perfectly certain, but, on the contrary, in most others, if not all, the orthography of words varies so much from time to time that a person versed well enough in modern books would be puzzled to make out the same language in an author who may have written two or three centuries ago, and the Italian, French, Spanish, &c. shew this ; as also the English and German and other Teutonic dialects. Indeed this was also the case with the Latin and Greek while they continued living languages, for want, no doubt, of that regular settled analogy in the formation of words which is peculiar to the Hebrew.

impossible

impossible to ascertain the exact meaning of any word,* until the root, from which it is derived, be discovered. Therefore the learner must be well acquainted with the division of the letters into *radical* and *servile*. †

But, a great many Hebrew words resemble one another from their structures. It is therefore indispensably necessary to pay particular attention to the *vowel-points*, &c. as well as the letters which compose a word, in order to find out its root.

The best and safest standard (משקל) by which to ascertain the meaning of a word, is another word resembling it in all its component parts; thus, if any doubt should arise about a word, it must be tried and resolved by another already known.

* This is not peculiar to the Hebrew, but the Hebrew will be found more useful than commonly imagined, as it insinuates itself into all languages; and a grammatical disquisition into the meaning of words was always esteemed by the learned as highly useful to knowledge, as every effort should be made to preserve precision in our ideas.

† See Page 88.

For

For instance, if the learner, being acquainted with the word **לְבַשְׁתִּי**, should see **שָׁמַעְתִּי**, it is easy to perceive that the **ת** and **,** are the signs* of the first person singular, preterite tense, direct form, *which* being rejected, the three first letters, **שָׁמַע**, will remain, which constitute the *root*. Being acquainted with the word **יִלְבֹּשׁ**, if he should see the word **יִזְבֹּחַ**, he immediately perceives that they are exactly alike, and, therefore, the former being the third person singular, masculine, future tense, direct form, of the verb **לְבַשׁ**, combined with the servile **,**, as a sign of the future; the latter must be the same, from the verb **יִזְבַּח**; and so of all the other persons of any tense, &c. *

Again, if the word **אֶנֶשׁ** should occur to him, being acquainted with the word **אֶקַח**, he will find on trial that they are both alike; for the latter being a verb deficient in the first radical, which being a **ל** drops according to analogy, and its deficiency is indicated by a *dagesh* in the

* See Page 166.

second radical, the former must be a word of the same construction.

But, he may not yet know, whether the first radical which drops, pointed out by the dagesh of the second, be a ל or a נ; in this and similar cases he must consult some other part of the verb from which it will be easily determined. In the like manner, when two words resemble one another, as יָשׁוּר and יָקוּם, and yet they are derived from different roots, recourse must be had to other parts of the same roots; thus it will appear that, though they are both third persons singular, masculine gender, future, the former comes from שָׁרַד, and the latter from קָם.

In many instances the vowel-points will readily clear up the doubts that may arise concerning roots; as in הוֹרֵד and הוֹקֵם, whose roots seem to be alike, and yet they are not so, which is easily found out by referring to their futures, and first finding אֶשְׁבּ אֶרֶד for verbs like יֵשֵׁב יֵרֵד, &c. and

ו ו

יָאָקוּם

אָקום, &c. for verbs like קום; it will be found that קום belongs to יָרַד, and הוֹקֵם to קום.

About a great many nouns derived from verbs, the vowel-points will soon decide, as in אֶל, from אָבַל; מֶלֶךְ, from מָלַךְ, &c.

But, if the noun be combined with any of the seven characteristical letters, the easiest way is to refer to the verb, in order to know what letter is to be rejected, as not a radical; thus, in the noun, מַלְכוּת, wishing to find out what letters are radical, I compare it with the verb, מָלַךְ, and I find that the three first only can be radicals.

In the word, תְּרוּמָה, I find that the first and last letters are characteristical, and רוּם is the root.

In the word, אֶשְׁמֹרֶה, finding that שָׁמַר is the verb, I conclude that the א, י, and ה must be characteristical of the species.

The

The vowel-points greatly contribute to distinguish words derived from verbs like קוּם, &c. from those derived from verbs that double the second radical and sometimes drop it, תָּמַם, &c. in the former class the radical part is pointed with a *kamets*, as קָם, in the latter with a *patah*, as תָּם.

The dagesh also helps to distinguish nouns derived from verbs like תָּמַם, נָלַל, &c. from others (with which they might be erroneously mixt) as, תָּמָה, סָכָה, מָגָלָה, &c. Some are easily known from their meanings; as, דָּל, from לָלַל; אָב, from אָבָה, &c. and so of the integral particles.

Thus it is evident that the vowel-points and the dagesh greatly help to analyze Hebrew words, and prevent ambiguities.*

* Ambiguities often occur in other languages, both from the similarity of sound and orthography, even in the Greek, which is remarkable for copiousness, it is found that Φρόνημα signifies prudence and rashness; Θεῖον divinity, brimstone, &c. Ουμος the mind, anger, &c. as also thyme, a kind of onion, &c. &c. (See Portroyal's Primitives, Dr. G. Sharpe, &c.)

SECTION II.

Directions for finding the Root of Words.

It is evident, from the preceding heads, that **ALL** the letters which compose Hebrew words are *significant* signs,* whether in the capacity of radicals or serviles; that the radicals express the simple or complex idea for which they stand, and the serviles modify them. Particular care, therefore, has been taken to class them in such a manner as to be easily known again by the learner.

Thus it will be easy to find out the root:—

1st. When the root of a word is sought, all the serviles† must be rejected.

* See Page 88, &c.

† See Page 98; 137, and 144; 165 to 168; and 310 to 312.

2d. When three radicals remain they generally constitute the pure root.

3d. If only two radicals remain, either a ה, a נ, or a ו, may generally be *prefixed* to them; or a י, or a ו, *inserted* between them; or a כ, or a ט, a י, or a נ, *placed* after them; or the second radical is *doubled*; to complete the root.

4th. If only one radical remains, either a ו, or נ, may be prefixed to it, and either a כ, a ט, or a י, placed after it.

By this theory the learner is enabled to analyze any word;* but to do it with safety and promptitude it requires some practice, which now belongs to him to attain.

* According to the inimitable massoretic plan herein adopted, and minutely explained, it is no difficult task, as serviles may be known easily from their use; but if a number of useless letters were substituted for the vowel-points, as some have arbitrarily proposed, they would not only *deform* the words, but *obliterate* ALL etymology. (See the Preface).

Philological

*Philological Remarks on Hebrew Words, with Reference
to English and other Languages.*

The subject in hand is now drawing to its close, however enticing it may be; but having intimated in the course of this work that the Hebrew language, from its very nature, is the foundation of language universally, a few hints now will shew how it insinuates itself in the structures of particular languages, but in different degrees of essential excellence, according as they more or less resemble the venerable parent-language, of which all others are evidently the descendants.

Indeed, the oriental languages, as the Chaldee, Syriac, Samaritan, Arabic, Persic, and Ethiopic, are metaphorically called sister-dialects* of the He-

* See Scindler's Pentaglot Lexicon; the Harmonic Grammars and Lexicons of Hottinger and Castell; Ravius's Discourse of the Oriental Tongues; Dr. Gill's Dissertation on the Antiquity of the Hebrew Language, &c.

brew,

brew, allowing the latter, however, to be the ELDEST, as distinguished by its AGE, “natural simplicity and dignity.”

In the western and others the affinity may not be so obvious, but what follows will afford some information, which may lead the searching etymologist to more refined knowledge than many readers may at present be aware of. As the letters of alphabets which have been shown to be of Hebrew original,* so many Hebrew particles have been adopted into other languages, retaining their meaning, but not their genuine analogy ; for instance, the negative particle *לֹא*, *no* or *not*, has been adopted in most modern languages after the Latin, and is said to be sometimes an adverb and sometimes a preposition, having of course different meanings. In composition with other words (or fragments of them) generally retains the original negative signification, but the radical *ל*, represented by the *n*, is not always visible ; this *n* (*ל*) is changed into *l* before another *l*, into *r* before another *r*, into *m* before

* See the Introduction.

another *m*, &c. which is inconsistent with the Hebrew analogy, as they are not letters of the same organical class.* The Saxon syllable *un* placed before English adjectives, &c. seems to be formed also from the Hebrew אין, and the radical י is always visible. The original vowel-sound *ë* which was changed by the Romans, &c. into *i*, is changed by the Saxons into *u*, by the Dutch into *o*, &c. Other Hebrew particles have undergone similar changes in different languages, as the article ה (הַיְדִיעָה) is changed by the Greeks into *ð*, (to which they seem to have added *η* and *τð*). From the particle ל the articles of several languages are formed, as, the Spanish *el*, &c. the Italian *il*, &c. the French *le*, &c.

Many prepositions and other words are formed from Hebrew particles; as, Latin *ad* from עַד; *qui*, *quæ*, &c. Spanish and French *qui*; Italian *chi*, &c. &c. from כִּי; from בְּ, Latin *cum* and *con*, Italian *con*, &c. from אֶת, Latin *ac*, German *auch*, &c. &c. *he*, from הוּא; *en*, הֵן, after the chan-

* See note, &c. Page 26.

ges which the preceding (and other) particles undergo, they serve to combine words in these and other languages.

And besides their being combined with the preceding (and other) particles, after they have undergone some changes, vowels have been introduced, for the sake of enunciation, and often insignificant fragments from other languages are added; owing to these alterations and additions, when a Hebrew root is found in these languages it is rather difficult to be recognized; but,

A few examples will illustrate all that has been advanced, and will shew that, out of these *few*, **MANY** and *various* words have been formed.

Latin.		Latin.	
From	אָב avus, &c.	from	חַם caminus, &c.
	אַגַּר aggrego.		טוֹל tollo, &c.
	אָוֶה aveo, &c.		יָקָר carus.
	אָנֹס onus, &c.		כָּפַר capio.
	בוֹשׁ erubesco.		לָבֵן albeo.
x x		migro	

	Latin.		Latin.
From	גִּיר migro, &c.	from	מוֹט motus.
	גָּבַר gubernare, &c.		נוֹטָה nitor.
	הִילֵּל ululo, ejulo, &c.		סָמֵל similis.
	זָבֹב a fly.		עָבַד obedio, &c.
	טָמֵא tamino.		פָּנָה pœnitet, &c.
	מִזֵּג (μῑςϗ) misceo.		שׁוּפֵט sufes. (tis.)

These and many other Latin words, which are evidently derived from the Hebrew, have been looked upon as primitives, from which a large number of derivatives are formed in English and other modern European languages. The primitives of any language are not many, the derivatives form by far the greater number; so, ἀπὸφύς; Latin, avus; Italian, *avo*; Spanish, abuelo; a *grandfather*, &c. as also abbas, an *abbot*; Italian *abate*, French *abbé*, a *priest*, &c. &c. seem all to have one common original, אָב, a *father*, &c.

In the like manner, many words adopted into most modern European languages, with no great variation, supposed to be derived from the Latin, seem to have one common original, for which the learner

learner will be able to find out easily the words answering to them in other languages, from the English before him.

As aggregate, segregate, gregarious, congregation; Latin, aggrego, &c. grex, a *flock*,—from אָגַר, to gather.

To emigrate, migration, &c. Latin, migro, to *remove*, &c. — גָּוַר, to dwell in.

To govern, government, &c. Latin, gubernare, to *rule*, &c. — גָּבַר.

Capacious, capacity, &c. Latin, capio, to *contain*. — כַּף, the PALM of the hand.

Penances, penitent; Latin, pœnitet, it *repents*, &c. — פָּנָה.

Or from two words, as hospitable, hospitality, hospital; Latin, hospitalis, (Ospidale.) — אֶסְפִּי, from אָסַף, to collect; and דָּל, needy.

Words immediately derived from the Hebrew,

adopted into these languages, often resemble more their originals in one language than they do in another; retaining the original meanings: as הוּא, *he*; חֵבֶל, a *cable*; הָרַם, to *harass*; דוּם, *dumb*; נָפַל, to *fall*; יֶלֶד, a *child*; יָקָר, Italian *cara*; בּוֹקֵר, *bec-cario*, *beccheria*, (hence probably the English word *butcher*) אֵשׁ; (fire) Spanish, *assar*, to *roast*; עָשָׂה, *hacer*, to *make*; מָדַד, *medir*, to *measure*; נֵיץ, *nino*, (voice) to call, שֵׁשׁ, *seis*, *six*, &c. &c.

In some words the original order of the letters is inverted, as from מִדְרָגָה (דְּרָגָה) *gradus*, *degree*, &c.

The Greek word *ρημα* which has been thought, by learned grammarians, a very appropriate term to express that part of speech called *verb*, is evidently from the Hebrew, אָמַר, by changing the shape of the letters, and inverting their order; and so of *ἔλ-αῖν*; of לָעַג, to *laugh*, and a great many more.

—It must be observed, that, by this inversion, the ה becomes last, and so its Kametz is lost, (גֵּרָד *grád*) but the Patah's sound remains expressed by the á; so

so other words are formed of the radical consonants only, or even a consonant may be lost as the *y** of *אֵל*, and by making monosyllables of Hebrew dissyllables, as it is the case with the colloquial Arabic, words are often harsh, from which again harsher and more uncouth words seem to have been formed in northern languages, and then still more difficult to be recognized, but yet they may often be traced, through a Greek channel, perhaps, to Hebrew originals. But it must not, however, be inferred from this, that all the words of any language can be traced to Hebrew originals. For, it is well known, that words are coined from time to time, as necessity or the inventive genius of mankind suggests.

Farther, a word is often formed of two or more words in the same language, and then a different meaning is assigned to it, as the word *understand*, in English, which is formed of *under* and *stand*; or *outweigh*, of *out* and *weigh*, &c. or as in the

* See the Preface.

German,

German, *handschuhe*, (the shoe of the hand,) for a *glove*; or *fingerhut*, (the hat of the finger,) for a *thimble*; and sometimes indeed, words seem capriciously adopted, from one language into another; as the English word *virtuoso*, (a man skilled in antique curiosities,) from the Italian, &c. or the Italian word *stoccafisso*, from the English stork or stock-fish; or *contraddanze*, from country-dances; *farbalà*, from fur-below, &c. or *Scherzo* and *Schertz*; or the French word, *redengotte*, from riding-coat; &c. or *Sviderzèe* from Zuyder-Sea, but then great care must be taken in using similar words which may have a great affinity, or even a sameness in their formation, and yet may be opposed to each other in sense.

Now an important truth must certainly be established, which is, that the Hebrew is quite different, it is here we discover a settled pleasing analogy, not to be seen in any other language; and Hebrew words being purer and more parallel with nature may be deduced to that degree of simplicity of which no other language can possibly admit. Had it not been for the elements of this admirable language, it is extremely improbable, that
 language

language in general could have reached any degree of perfection, if it could exist at all.

From the first and second letters of the sacred alphabet, the first pointed with kametz, which represents the easiest sound which the human voice can utter (and therefore, the first Hebrew vowel-character) the root אָב is formed; from which, with the addition of a ך, abstractedly expressive of existence, (from the verb הָיָה, to exist,*) the word אָבִיך, the first season in the year, *Spring*, is derived.

אָב, a *father*, is also formed of these two first

* It is impossible to describe innumerable beauties which indeed pervade the whole structure of the sacred language or the influence they have on the meditating mind; and, as the most sublime idea which the best prepared and most extensive mind is capable of conceiving, is conveyed by the four letters from this verb, (See page 291) so the same idea is often implied by a fragment of it, to signify the special and universal agency of God. Even mysterious ideas, for which words would be insufficient, are thus conveyed, and these beauties and many other excellences must be inevitably lost in a translation.

and

and second letters, the first properly pointed with kametz, from which again are derived other words expressive of such primary ideas, as the word father naturally suggests; as אב, a *bud*, which is that part of vegetables allotted to generation, but as it is inferior to the preceding in the scale of beings it is pointed with a *tserè*, which represents a vowel-sound of the secondary order. The same two letters, with the addition of a ה, (also from הָה, the preceding verb) suitably pointed, constitute the remarkable word אֵבָה, *desire*, the innate cause of action imparted to *creatures* by the CREATOR, who gives spirit and even existence to all.

In the like manner *roots*, or abstract words, have been formed; and the original ideas signified by them varied sometimes by a transposition of the same letters, or, by the change of one for another radical to constitute other roots, forming always systematic clusters of radicals.

The same original idea signified by a root is often used either as a noun substantive or a verb,

distinguished however, very justly, by a change of the vowel points, even when the root remains unaltered.

The pure root itself is the infinitive of Hebrew verbs, answering exactly to the best description of an infinitive (or verb substantive) given by the best grammarians, as it *means* then *energy* and *nothing more*, which is another pre-eminence peculiar to the Hebrew.*

When a root is to be altered to represent other ideas or associations of ideas, whether as a noun or verb, as the considerations of person, gender, or time, &c. require, is performed by *serviles*, which are *really* COMBINED with the root, and as it were incorporated together with it, (most elegantly

* The Greeks and Latins also added adjuncts to their roots to form the infinitives of their verbs, as the former have *ειν*; and the latter *are, ere, ire*; which indeed have been adopted into modern languages; some, however, imitating the Greeks, as the Germans, &c. and others, the Latins, as the Italians, Spaniards, &c. the Arabians, &c. imitate the Hebrew.

answering the purpose of the different sorts of connectives,) as already seen under the name of particles, which are also proper elements.

By these additions, the words become grander and more energetic, while the changes which the points undergo render them perfectly harmonious and agreeable to the ear, producing a pleasing variety in the expression.

Many more instances might be adduced, but they would swell this work far beyond its intended limits;* however, to conclude, suffice it only farther to remark, that Hebrew words uniformly possess above all others a scientific dignity, and yet they are more simply organised, and if duly considered they will be found to be eminent from sound principles, which have their foundation in nature, with which the system of Hebrew grammar, far more than any, corresponds; and indeed accurately, as it has a “*close connexion with the understanding and the*

* See the Preface.

“ *theory of the association of ideas,*” the ultimate object of grammar.

And now the ingenious reader may pursue this theme with PROFIT and ENTERTAINMENT, which I must leave off to proceed to the next part of grammar; called Syntax. But first of *accent*.

CHAPTER XIX.

Of the Nature of Accent, &c.

This is a very nice subject in any language, and
 “ *nothing* (says a learned writer)* *can shew more*
 “ *evidently the fallibility of the human faculties*
 “ *than the total ignorance we are in at present of the*
 “ *nature of the Latin and Greek † accent,*”—and
 farther, even “ *the accent of the English language,*
 “ *which is constantly sounding in our ears and every*

* Mr. Walker in his preface to his dictionary, &c.

† See Dr. Beattie’s Elements of Moral Science, &c.

“*moment open to investigation seems as much a
“mystery”**—

But, in the Hebrew, ever superior to others, it will be found to be easier and more correct in this particular also, which I shall endeavour to shew. Accent is the manner of pronouncing syllables in the words taken *singly*; for which there are certain marks in English, called ACCENTS: and, when words are used in succession *collectively*, to aid then the pronunciation, and regulate the sense, there are other marks, as period, colon, &c. called PUNCTUATION.† And to express both the accents and punctuation in Hebrew there are certain marks or

* No wonder then that most *writers* of Hebrew grammars should have left this subject entirely out; and that others should have so miserably blundered about it, and left it in a state of confusion and obscurity.

† The pauses, or rests, in reading or discourse, admit of a great variety in any language, and yet the whole number of stops there are in English and other languages amounts only to *four*; their scheme of punctuation must then remain very imperfect.

characters

characters, called טַעֲמִים, specifying, or regulating, notes.*

These regulating notes (טַעֲמִים) may be chiefly divided into two classes, viz. the *principal* (מְלָכִים) and *secondary* (מְשָׁרְתִים); and, a few which, indeed, occasionally officiate as either, may be called *auxiliary*, (עֲבָדִים).

They officiate also as logical and rhetorical signs, and so there must be several, as will be seen in the sequel, and treated severally as far as they relate to GRAMMAR. Their names they take either from their figure or their value as stops, &c. Some of these notes have their position *fixed* at the beginning, and some at the end, of the word they belong to, whether above, or beneath it, and some have their position *moveable*.

Those which have their position fixed have no influence in the pronunciation, or stress of syllables,

* Hitherto improperly called only accents.

bles, but those which are moveable serve both to direct the stress of syllables and regulate the sense of words. They are mostly placed either above or beneath the words, or, rarely at the side; and, to render the whole more easily attainable, their figures, names, and position, &c. are set forth in the following tables:

Table of the principal regulating Notes.

Figure.	Name.	Position.
1. אָ פֿסוּק*	Sof passook,	beneath, moveable.
2. אָ אֲתָנָה	Atnah,†	beneath, moveable.
3. אָ זַקֵּף גָּדוֹל	Zakef gadol,	above, moveable.
4. אָ זַקֵּף קָטוֹן	Zakef katon,	above, moveable.
5. אָ סְגוּלָּה	Segolta,	above, fixt at the end.
6. אָ תֵּבֵיר	Tebeer,	beneath, moveable.
7. אָ טָרְחָה	Tarha,	beneath, moveable.
8. אָ פֶּזֶר גָּדוֹל	Pazer gadol,	above, moveable.

* The alefs are introduced merely to shew the position of the notes.

† Some of these names are Chaldee.

Figure.

Figure.	Name.	Position.
9. אָא קַרְנִי פָרָה	Karnè farà,	fixed at the end.
10. אָא שַׁלְשֶׁלֶת	Shalshelet,	above, moveable.
11. אָא תַּלְשָׁא	Talshá,	fixt at the beginning.
12. אָא רַבִּיעַ	Rabiah,	above, moveable.
13. אָא אַזְלָא	Azlá,	above, moveable.
14. אָא שְׁנֵי גְרִישִׁין	Shene gerisheen,	above, moveable.
15. אָא פַּשְׁטָא	Pashtá,	above, moveable.
16. אָא יְתִיב	Yetib,	beneath, moveable.
17. אָא פַּסֵּק	Passèk,	fixt at the left side.
18. אָא זַרְקָא	Zarká,	above, fixt at the end.

The above notes mark the several pauses according to their proper quantity or proportion, as they are expressed in a just and accurate pronunciation, in reading or discourse, and are therefore called principal. They serve also to indicate a different modulation of the voice in reading.

Those which are moveable serve also to regulate the accent of the voice in pronouncing words whether singly or in succession. The first, named

named *sof passook*,* is the longest pause, and is rather longer than the period (.) —

The second, named *atnah*, with respect to the preceding, is nearly like the colon (:) —

The third, named *zakef gadol*, is rather more than the semicolon (;). This is musical also.

The fourth, named *zakef katon*, is somewhat longer than a comma (,) —

The fifth is like a comma.

And all the others having a musical, or rather a *recitative*, tone, besides their marking the accents and stops, may be longer and some shorter than a comma; but, as this is always received by oral communication (and so it must be heard from a master,) I shall not dwell on this here, but only add, that, to regulate the sense in reading a sentence, they may be considered generally as commas, in proportion to the first *four* principals.

* This is the proper character to mark the full stop, and NOT the two *spurious* thick dots one above the other, at the end of verses in printed Bibles, &c. as some have erroneously supposed.

Table of the secondary Notes.

Figure.	Name.	Position.
1. אָא	שׁוֹפָר יָשָׁר	Shofar-yashar, beneath, moveable.
2. אָא	שׁוֹפָר מְהוּפָה	Shofar-mehupah, beneath, moveable.
3. אָא	יָרֵחַ בֶּן יוֹמֹה	Yareha ben yomò, beneath, moveable.
4. אָא	תַּרְסָא	Tarsà, fixt at the end.
5. אָא	קַדְמָא	Kadmà, above, moveable.
6. אָא	דַּרְגָּא	Dargà, beneath, moveable.
7. אָא	גַּנְגְיָא אוֹ מֵטֵג	Gangya or meteg, beneath, moveable.

The chief office of these notes is to connect words and join them to those marked with the principals to complete the sense, and therefore they are called secondary; but, they serve also, like the principals, to regulate the accent in words.

Table of the auxiliary Notes.

1. אָא	שׁוֹפָר מְהוּרְבָל	Shofar mehurbal, beneath, fixt at the end.
2. אָא	שׁוֹפָר הִלְלוּעַ	Shofar hilluée, beneath, fixt at the beginning.

Figure.	Name.	Position.
3. תַּרְיִן חוּטְרִין אָא	Teren hutreen,	beneath, moveable.
4. אָא סַחֲפָא	Sahpa,	beneath, moveable.
5. אָא מַאֲיִלָּה	Maylà,	beneath, moveable.

These notes act occasionally as either of the two preceding classes, and they have therefore been called auxiliary.

There is a kind of hyphen used in Hebrew which is called מַקֵּף, *makaf*; it serves either to join words together, as מַלְכֵי-צֶדֶק or to mark peculiar niceties in the pronunciation.

The notes are not used alike in all the books of Scripture, and in three books, viz. of Psalms, Proverbs, and of Job, the sentences, in general, being shorter they are not so often used as in the other sacred books.

When any moveable note is placed so as to mark the last syllable (ultimate) the stress is laid upon that syllable, as אָדָם *ā-dām'*, מֹשֶׁה *mō-shē'*, and then
is

is called מֶלֶרֶע; and when it is placed to the last syllable but one (penultimate) as מַיִם, *mā'-ym*, כֶּרֶם *Ke'-rem*, and is called מֶלֶעִיל.

To prevent a certain monotony at the *end* of a phrase or sentence marked (most frequently) by *atnah* or *sof passook*, the penultimate vowel-point of those words, under which they are placed, suffer different changes, as, the *segol* is changed into a *kametz*, as, from אֶרֶץ; or אֶרֶץ; the *sheva* into a *segol*, as, from פֶּרִי, פָּרִי; or into a *tzerè*, as from חֲפָצָה (the third person singular, feminine) חֲפָצָה; or into a *holem*, as, from יִכְלֹ, יִכְלֹ, &c. and then the accent *lies* on that vowel-point which, indeed, is *always* LENGTHENED.

These and other similar changes often add a peculiar grace to the expression where they occur, and always avoid a tedious sameness; but, to be more *fully* acquainted with these notes, as *signs* of *sound*, it will be necessary to have a thorough knowledge of the nature of sounds, speaking and musical; but, for the present, it is enough to know that they constitute a complete harmony in the lan-

guage, and render the Hebrew language above all others, both antient and modern, *magnificently sonorous* and majestic, as well as grave, sublime, and beautiful.

As logical and rhetorical signs these notes are sometimes change done for another; and, besides the many and various uses and offices of them, which indeed have been a means of preserving the sacred idiom pure and unaltered to this day,* they serve, also, to convey very sublime ideas, and sometimes mysterious instructions, with which, however, consonant to my humbler design, I shall dispense, and treat of them again occasionally only as they concern grammar.

Observe that, in the printed copies of the Hebrew Bible, there is small *circle* or *star* placed over a word occasionally, to signify that this word, written (כְּתִיב) in the Text, must be read (קָרָא) as in the margin to which the circle refers.

* The Greeks also used marks or accents to facilitate the acquisition of their language, which, however, still remain in their books, but we can make no use of them, because we know not in what way they regulated the voice, (see Dr. Beattie, as above).

PART

PART III.

CHAPTER I.

OF SYNTAX.

Syntax, the third part of grammar, treats of the arrangement of words in a sentence, or phrase.

A sentence, or phrase, is an assemblage of words put together to represent a thought or mental sentiment.

The words which constitute such an assemblage, depending on each other, ought to be well connected, and, as it were, linked together, in order to express accurately the mental sentiment, or proposition, which the assemblage is to convey.

For this purpose, in English and other languages, the idioms, or modes of expression, which, like
words

words singly, usage seems to have established at first, have been afterwards (*mostly*) reduced to a multiplicity of rules and exceptions to form the Syntax, which, however, cannot always be very consistent with itself in those languages that have often borrowed phrases as well as words.*

But the Hebrew language, being formed within itself “*borrowing from none and lending to all,*” possesses a real correspondence of parts, while its sentences and phrases have a peculiar vigour, as well as originality of thought; and, with admirable conciseness, they possess accuracy of expression; which are great and estimable advantages.†

* When phrases are adopted into a language they must form an incongruous mixture of dissimilar parts, which cannot often coalesce, and, in many cases, its Syntax is rendered so complex and difficult to be attained, it seems, that the pages of eminent writers are not free from solecisms and inaccuracies. See Dr. Johnson, Campbell’s Rhetoric, Blair, Dr. Armstrong, Vailly, Buommattei, &c.

† I beg leave to remind the reader, that in the Etymological part I have endeavoured to shew, (I hope with success,) that no
Hebrew

Hebrew Syntax, (הִרְפָּךְ) is very *easy* and NATURAL as the words expressing things connected in the same thought are placed near together in their proper order.* Syntax is chiefly divided into two parts, viz. *concord* and *government*.

Concord is the agreement of one word with another, in case, number, gender, or person. Government is that power which one word has over another, in directing its case, mood, or tense.

Having said thus much to assist the learner, I

language can do justice to the Hebrew. This will be more strikingly perceived in the Syntax, as the Hebrew is divested of that multitude of little words, commonly called *connectives*, that in other languages are eternally occurring in every sentence and indeed greatly encumber speech and enervate its force. (See page 86.)

* It is important to notice that this principle pervades the whole train of thoughts in Hebrew phraseology, and is immediately derived from nature, in which we discover a remarkable propensity to place together objects that are, in any manner, connected with each other. See Maimonides, Abarbanel, Pliny, Buffon, and other learned naturalists.

proceed

proceed now (following the Etymological arrangement) to lay down certain GENERAL principles first and then to explain some PARTICULAR modes of expression, agreeably to which the SACRED TEXT is written; and shall farther exemplify the whole as fully as the limits that I have prescribed to myself will permit.

SECTION I.

General Principles.

Of the Syntax of the Noun.

Nouns substantive signifying the same thing, agree in gender, number, and case, as: **אֲנָשִׁים** *men brethren*, (are *) *we*, Genesis: **אֲנַחְנוּ** *men brethren*, (are *) *we*, Genesis: as also proper nouns, as: **עִיר יְרוּשָׁלַיִם** *the city (of) Jerusalem*.

* The auxiliary verbs, to have and to be, are not expressed in Hebrew but they are understood in this manner and must be expressed in translating as the sense may require. (See page 292.)

Nouns

Nouns, not signifying the same thing, immediately following one another, the first is in the genitive, (or always considered in a constructive state,) whether it undergoes any alteration or not: * as, שֵׁם הַנָּהָר (the) *name of* the river. Gen. ii. v. 13. דְּבַר יִרְמְיָהוּ (the) *words of* Jeremiah. Jer. i. v. 1.

Three or more nouns, signifying different things, are all but the last in the genitive, as: שְׁכֵנֵי בָתֵּי חוֹמֶר (the) *dwellers of* (the) *houses of* clay. Job, iv. v. 19. גִּבּוֹרֵי חַיִּל מְלָאכֶת עֲבוֹדַת בֵּית הָאֱלֹהִים *giants of* *valour of* (for) (the) *work of* (the) *service of* (the) *house of* God. 1 Chron. ix. v. 13, &c.

When two substantives follow one another, and the first is in the genitive, the second often serves as an adjective to the first: as, לֶחֶם שְׁעוּרִים *bread of* barley (or barley bread). Judges, vii. v. 13, &c.

In the like manner one substantive plural, or two

* See page 93, where this important subject is distinctly explained and fully exemplified.

or more singular, *often* serve as an adjective to one noun: as, אִישׁ אֱמוּנָה a man of *faiths* (for a *very faithful* man). Proverbs, xxviii. v. 20. &c. נְשִׂיאַ נְשִׂיאֵי הַלֵּוִי (the) *prince of* (the) *princes of* the Levites, (i. e. the principal chief). Numbers, iii. v. 32. &c. of this, more in the next chapter.*

Nouns signifying dominion: as, בַּעַל, אֲדֹנָי, &c. are most generally used in the plural even when applied to one and the same individual: as, הָאִישׁ הָאֲדֹנָי הָאָרֶץ the man the *lords* (for lord) of the land. Gen. xlii. v. 30 and 33, &c. שֶׁמֶר אֲדֹנָי הַהַר Shemer, *owners* (for owner) of the hill. 1 Kings, xvi. v. 24. אֲבוֹנִים בְּעֻלָּיו (הַמֹּר) (the ass) the crib of his *masters* (for master). Isaiah, i. v. 3.

The noun adjective (used merely as such) is placed AFTER the substantive it belongs to,†

* See the Introduction.

† This is the proper order, according to the nature of things, as the adjective expresses the quality (not *per se*, but *in concreto*) and must necessarily suppose substance.

and

and it agrees with it in gender, number, and often in case: מִשְׁתֶּה גָדוֹל (a) *great* feast. Gen. xxi. v. 8. דְּבָרִים טוֹבִים *good* words. 1 Kings, xii. v. 7.

When the adjective is placed *before* the substantive the verb *to be* is always understood: as, טוֹבָה הָאָרֶץ the land (is) good. Deut. i. v. 25.

If the adjective, placed before the substantive, be followed by another substantive, with the prepositional particle מִן, or the מ, its fragment, it is considered in the comparative degree: as, טוֹבָה חֵכְמָה מִגְבוּרָה wisdom (is) *better* than strength. Eccl. ix. v. 16. If with the particle ב, it is considered in the superlative: as, בְּעָרִים בְּעָם O most stupid among (the) people. Psalm, xciii. v. 8.

Numeric adjectives are placed generally after their substantives: as, יוֹם שְׁנִי Gen. i. v. 8. But the ordinals are placed before them, and always considered in the constructive state: as, שֵׁשֶׁת יָמִים *six (of) days*. Exod. xxiii. v. 12.

For the use and application of the different kinds of pronouns see under their respective heads in the etymological part.

SECTION II.

Of the Syntax of the Verb.

A verb has a nominative, either expressed or understood.* The nominative is *most generally* placed AFTER the verb, with which it agrees in number, gender, and person: as, *אֲנִי רָאִיתִי* *I have seen.* Job, v. v. 3. *דְּבָרוּ בְנֵי-רְאוּבֵן* the children of Reuben *spoke.*† Josh. xxii. v. 30. &c.‡

* Reason dictates, that, as there is no effect without a cause, so every *action* implies an *agent*.

† It is very important to remark that in the Hebrew the nominative *בְּנֵי*, *children*, energetically follows the verb *דְּבָרוּ*, *spoke*, which is OFTEN the case, and *this* constitutes another advantage, peculiar to the sacred idiom, rendering it *uniformly* SUBLIME.

‡ See page 150.

A verb

A verb in the *indicative* mood, future tense, negatively used, having the negative particle, לֹא or אֵין, before it, is always considered in the imperative: as, תִּלְעֲשֶׂה-לֹא thou shalt not make, (i. e. make thou not.) Exod. xx. v. 4, 5, 7, 10, 13, 14, 15, 16, 17, &c.

A verb in the *imperative* agrees with the person and things it refers to, which is in the vocative case, in gender, number, and person: as, הֵלֵךְ-לְךָ go thou (mas.) Gen. xii. v. 1. מְהֵרָא hasten thou, (fem.) Gen. xviii. v. 6. הִשְׁמְעוּ הַשָּׁמַיִם hearken, O ye heavens. Deut. xxxii. v. 1.

A verb in the infinitive (which is the pure root*) is

* The original idea signified by a root, even in the abstract word, or infinitive, preserves its essential quality as a verb, which is to *predicate* something, and thus joined to a noun makes a complete sentence. The power of predication only constitutes the verb a distinct and, indeed, the principal part of speech, as without this there could be no communication of sentiment, and, therefore, pre-eminently termed by the antient Greek and Roman grammarians ρημα and verbum, the word or verb. But in their respective

is occasionally used as a substantive, or verbal noun, assuming the genitive structure : as, רֵאָה פָּנֶיךָ to see thy face. Gen. xlviii. v. 11. שָׁמַע מִזְבֵּחַ טוֹב to obey (is) better than sacrifice. 1 Sam. xvi. v. 22. As also in Ruth, i. v. 1, &c. &c. And sometimes the verbal noun itself is used for the infinitive : as, יָדַע knowledge. Jerem. ix. v. 6. Instead of יָדַע to know, as in v. 23.

respective languages, I think (with submission) the *ρημα* and the *verbum* were often confounded with the adjective or participle. Indeed, we are informed some termed the infinitive *nomen verbi*, “the name of the verb,” and used it as a mere common noun, having frequently an adjective joined with it, and subjected it to the government of verbs and even of prepositions. This seems to have induced some to affirm that not one single example can be produced, in which the infinitive, as used by the Greeks and Romans, might not be supplied by substituting a common noun ; which, however, has been controverted by recent writers. (See *Hermes*, &c.)

Hence the relative excellence of the Hebrew may be gathered in this particular also ; as, the infinitive makes a still nearer approach to the nature of nouns, without losing its predicating peculiar characteristic, signified by the root, and the vowel points. (See the Introduction, &c.)

Observe

Observe that the gerunds are the infinitive with the propositional fragments incorporated with it, as in nouns.

The infinitive is sometimes used in the absolute abstract state, *governing* some particular case of the person or thing, as its nature may require, and is then considered in the imperative : as, זָכֹר אֶת־יְיָם, *remember the Sabbath-day.* Exod. xx. v. 8.

The infinitive is frequently used in the absolute state, together with some other part of the same verb of which it is the root, placed either before or after it, and then it officiates as an *adverb* or adverbial phrase in English : as, שָׁמַעַ תִּשְׁמָעוּ (literally, to hearken you shall hearken, i. e.) you shall *hearken* DILIGENTLY. Deut. xi. v. 13.

רְאוּ רְאוּ (literally, see ye to see, i. e.) see ye *in reality.* Isai. vi. v. 9.

As a verb varies in its meaning according to the FORM in which it is conjugated ;* and all verbs

* See page 156 and 164, &c.

are not used in the seven *forms*;* therefore, particular care must be taken to ascertain the form of every verb, in order to understand distinctly its import.

A verb has occasionally a passive form and the meaning of its active: as, *וְהָיָא נִשְׁעָן* and he *leaneth*. 2 King, v. v. 18. *נִשְׁבַּעְנוּ* we swear. Josh. ix. v. 20.

I must observe the strict propriety of THIS mode of using these verbs: in the former example the person, although acting, suffers the action *leaning* affirmed; in the latter, it is to imply that at the moment a person utters an oath either becomes responsible for the truth of any assertion, or else that person is placed under the indispensable obligation of performing what may have been promised. In all these and similar cases the agent becomes sufferer while acting.

In the like manner a verb has, sometimes, the meaning of the direct form active, while its struc-

* See page 192.

ture is of another form, for instance, the verb דִּבֵּר (to *speake*, to *say*) of which the structure is of the energetic, or דִּבְרָה (from the root נִגַּר) to *relate*, &c. of the indirect and their meaning of the direct form; implying, however, generally some particular circumstance.

It is, also, the quality, or character, of this form to signify, as already mentioned,* *endeavouring* to do, or, doing *accurately*, &c. implied by the emphatical dagesh in the second radical, its characteristic.†

The energetic form serves, frequently, to give

* See page 159.

† In other oriental languages, nearest to the Hebrew, this dagesh is retained, as in the Chaldee; or, substituted by an equivalent sign, as the *teshdid* of the Arabic; but it is extremely difficult to render the genuine signification of oriental verbs into the western or southern languages, as their respective nature and genius are very different.

to the verb a negative signification :* as, וְדָשְׁנוּ
 (from דָּשַׁן) and they shall *take away* (literally *dis-*
place, Latin, *decenerabunt*,) the *ashes*. Numb. iv.
 v. 13. יִבֶּם אוֹתָהּ *marry* her, (literally be deprived
 of the appellation of brother-in-law towards her).
 Gen. xxxviii. v. 8. וְשִׁרְשָׁךְ and will *eradicate* thee.
 Psal. lii. v. 7.

A verb in the indirect form is sometimes con-
 strued with the English verb, *to make*,† together
 with the radical meaning : as, הֵאָכִילָהּ (from אָכַל)
 make him eat. Proverbs, xxv. v. 21.

Verbs in the reciprocal or reflective form often

* Answering to the Saxon primitive particle *un*, or *dis*,
 (before English words, as *unfold*, *disjoin*, &c.) and the *in* of the
 Latins and *α* of the Greeks.

† Answering to the *faire faire* of the French, the *machen*
lassen of the German, *far fare* of the Italian, &c. and those
 verbs terminating in *fy* (probably from *fio* Latin) as, *magnify*
 (to make great) *qualify*, &c. expressed occasionally by the other
 verbs as to appear to act the part of one, to feign, &c. &c.

signify

signify the affectation of a quality not possessed :
 as, **מִתְנַבְּאִים** appear as, or feign to be, prophets.
 Numbers, xi. v. 27. **כְּמַתְלֵהִלָּה** (from **להה**) as one
 who makes himself a madman. Proverbs, xxvi.
 v. 18.

A verb in the energetic, or in the indirect, or
 in the reciprocal, form is sometimes construed
 with the meaning of the direct form simply : as,
צִוָּה to *command*. **אֶמְרֵי הָאֲזִינוּרָה** *listen* to my words.
 Psal. v. v. 2. **אִשָּׁה הַשְׁלִיכָהּ** a woman cast. 2 Sam.
 xi. v. 21. **יִתְפַּלֵּל** he will *pray for*, &c. Gen. xx.
 v. 7.

Verbs *govern* three cases of nouns, pronouns,
 and participles, viz. either the *dative*, *accusative*,
 or *ablative*, according to their radical signification
 and their particular state ; with or without the
 appropriate prepositional particles and are placed
 either before or after them.

Verbs by which any thing is acquired, as by
 those signifying *to give*, **נָתַן** ; confer good, **הֵטִיב** ,
 (from

(from **מִן**) ; or, to speak, **דָּבַר** ; say, **אָמַר** ; help, **עָזַר** ; as also, to hope, **קָוָה** ; deride or laugh at, **שָׂחַק** ; despise, **בָּזָה** ; heal, **רָפָא** ; prevail, **יָצַל** ; call, **קָרָא** ; and others of like signification govern the dative of person and things that suffer the action.

The defective impersonal verb **יֵשׁ**, and that of existence, **הָיָה**, with the dative of persons, signify *to have* ;* as, **יֵשׁ לִי**, *I have*. Gen. xxxiii. v. 9, 11, 20, and 44, &c. **וְלֹא הָיָה מַיִם לַעֲרֹה**, and the congregation *had* no water. Numb. xx. v. 2. **הָיָה** with the sign of the dative, often signifies the substitution of one person or thing for or instead of another ; as, **הוּא יִהְיֶה לְךָ לִפֹּה וְאַתָּה תִּהְיֶה לוֹ לְאֹלֵהִים**, he shall be as a mouth unto thee, (i. e. shall serve you as an interpreter,) and thou shalt be unto him for a chief. Exod. iv. v. 16.

Active transitive verbs govern the accusative case, with the prepositional particle **אֶת** its sign, gene-

* See page 292.

rally; as, זָכוֹר אֶת-בּוֹרְאֶיךָ, remember thy CREATOR.
 Eccl. xii. v. 1. כִּבֵּד אֶת-אָבִיךָ וְאֶת אִמֶּךָ, honour
 thy father and mother. Exod. xx. v. 12.

Passive verbs govern the ablative case, with the
 prepositional particle מִן, or מ, generally; but
 when they have an active signification they occa-
 sionally govern the accusative, with the particle
 אֶת; as, יִחַלֵּק אֶת-הָאָרֶץ, the land shall be divided.
 Num. xxvi. v. 55.

When two verbs come together, the attribute
 signified by the one verb being the object of the
 action expressed by the other, the former is govern-
 ed in the infinitive *simply*, but frequently with the
 four fractional particles which form the gerunds;
 as, מֵאֵן בֹּלַעַם הֵלֵךְ, Balaam refuseth *to come*. Num.
 xxii. v. 14 and 15, &c.

Participles have, generally, the same government
 as the verbs from which they are derived.

Observe that the noun governed by a verb is
 often

often found in a sentence without the appropriate particle or sign of case before it. In this situation it demands the utmost care and attention how to translate the verb, and then the noun must be construed, so as to refer to this verb, with the suitable signs that a verb in its different states may require in English or in any other language.

SECTION III.

Of the Syntax of the Particle.

The particle serves not only to modify the noun and verb, but it answers also to all those parts of sentences, commonly called connectives,* which are extremely important; for it is by these, chiefly, the train of thought, and the whole progress of the mind, in continued sentences or discourse, must

* See page 83, 86, &c.

be laid open ; and on the right use of these depends clearness,—the chief and most indispensable requisite of a composition.

* These connective parts, or particles, whether in the integral or fractional state are derived from nouns or verbs, and so their radical meaning is easily understood, but their respective nature and signification require much care and peculiar attention.

Particles, considered syntactically, officiate as six different parts of speech in English ; viz. the *article*, the *pronoun*, the *adverb*, the *preposition*, the *conjunction*, and the *interjection*.

The definite article *the* is expressed by the denoting ך, suitably pointed, as already explained,* but its deficiency is then supplied under the letter prefixed, whether a ה or ו, &c. accompanied with

* See page 91, &c. where this important subject of Hebrew grammar is explained and fully exemplified.

the emphatical dagesh, its constant characteristic, if the first radical letter admits of it.

A ה is occasionally prefixed to nouns, verbs, or particles, as a sign of interrogation or admiration,* and then it is generally pointed with a *hatef patah*, or *segol*, but the following letter never has the dagesh, (to distinguish it from the denoting) הַשׁוֹפֵט כָּל-הָאָרֶץ לֹא יַעֲשֶׂה, shall not the judge of all the earth do. Gen. xviii. v. 25. הֵיָדַעְתֶּם knew ye? Gen. x. הֶאֱנֹכִי, have I! Numb. xi. v. 12.

An article, like *a* or *an* (which defines imperfectly, and is, therefore, called indefinite) does not exist in Hebrew.† Its place is supplied by

* This is a most proper sign of interrogation or admiration peculiar to the language, and so it is not destitute of it, as it has been arbitrarily asserted. (See the preface.)

† This is no defect in the language: in Greek the *ο*, *η*, *το*, and *the*, before the plural of English nouns, are withdrawn, as in Hebrew. In Latin there is no definite article, for, *hic*, *hæc*, *hoc*, is a pronoun, not an article, as it is in some grammars.

with-

withdrawing the denoting ה, or its substitutes; as, אִישׁ, a man. Gen. xi. v. 3, 4. Job, i. v. 1, כֹּהֵן לֵאלֹהֵי עֲלִיוֹן, a priest to God, most high. Gen. xiv. v. 18.

The particles officiating as the different sorts of pronouns have been fully treated of and exemplified in the etymological part.

The principal particles which officiate as the four remaining parts, viz. the *adverb*, the *preposition*, the *conjunction*, and the *interjection*,* may syntactically be classed and explained under the following heads.

There are six particles of denial, viz. אֵין, אַל, בִּלְיָ, בִּלְתִּי, לֹא, &c. which officiate as adverbs, signifying *no*, *not*, &c. answering also to

* What number of these words the Greek, Latin, English, and other Languages contain has been much disputed by very able grammarians, some choosing a greater and others a less number. This evidently shews that the character of these words has not been properly understood.

all those syllables, which, joined to words in English, have the same import, as *un*, *in*, *dis*, *mis*, &c. (and so the Greek α and the Latin *in**). They are placed before nouns, verbs, and other particles, to denote contrariety or privation, as, from טוֹב, good, proper; לֹא טוֹב, not good, not proper, or improper. Gen. ii. v. 18.

Observe, that as the integral particles are mostly derived from nouns or verbs, and the fractional are generally their fragments, they partake of their structure and peculiarities; as, אֵין is the constructive of אִין, the former is therefore placed before, and the latter after, the words to which it belongs; תוֹךְ from תָּוֶךְ; and so of others.

* In English and other languages *this in*, which has, in composition, a negative sense, the *n* is changed into *l* before *l*; into *r* before *r*; and into *m* before *b*, *m*, &c. and the Saxon syllable *un*, answering to *this in* of the Latin, seem to be placed almost at will before substantives, adjectives, verbs, &c. and to “have fallen into *that* confusion, from which it is not easy to disentangle them.” See Dr. Johnson.

The

The particles of denial are not used indiscriminately; they have generally their respective appropriate office; as, **אין** is joined to nouns and participles; **אל** is joined to verbs in the future; **בל** and **בלי** refer to futures as well as to preterites; **בלתי** is often joined to a future and sometimes to a participle; **ל** is joined to nouns substantive and adjective, to the preterite and future of verbs, as also to participles, but never before the imperative. Hence the future is often used for the imperative.*

These particles are often used to diversify the primitive radical meaning of nouns and verbs;† as, **עם נבל ולא חכם**, O, foolish and ignorant people. Deut. xxxii. v. 6. **וּשְׁבַעְתָּ שָׁקֶר אֶל תֹּאמְרוּ**, (literally) and an oath of falsehood ye shall not

* See page 261.

† So that one monosyllable, or dissyllable word, of which kind are almost all the integral particles, emphatically expresses what, in other languages, can scarcely be explained or understood, but by compounds or decompounds; and, often, of foreign fragments, or sometimes by a very tedious circumlocution.

love, *i. e.* *abhor—detest* perjury. Zechariah, viii. v. 17.

The adverbial particles of time אָז or אָזְי , *then*, at that time ; מִפְּנֵי *before*, (adverb,) earlier in time ; and אַחֵר or אַחֲרֵי , *after*, (adverb,) in succeeding time ; are joined to verbs in the preterite as well as in the future.

It is requisite to remark that the future tense, preceded by the particle אָז , signifies, that the action was then about to pass *immediately* ; and, as it is since completely passed, this future is often construed into the preterite ; as, אָז יָשַׁח מֹשֶׁה , then Moses sang. Exod. xv. v. 1.

The adverbial particles מִתְּ , *when*, (at what time,) is joined to the future ; and כְּבָר , *already* (now) is joined to the preterite tense. עַד , *until*, is often joined to the future and sometimes to the infinitive and participles.

The particles, which officiate as prepositions,

to denote the dative, accusative, or the ablative case of nouns, pronouns, &c. have been seen, in the etymological part, under their respective heads.

There are other particles which officiate as prepositions and are joined to the accusative; as, **אַחֲרַי** or **אַחֲרֵי**, *after*; **אַצֵּל**, *near or about*; &c. **בֵּין**, *between*; **בְּלִי** or **בְּלֵתִי**, *without or beyond*; and **בְּעֵד**, *for or through*, &c. Some are joined to the ablative; as, **אִתּוֹ** and **עִמּוֹ**, *with*, &c. and some to either; as, **עַל**, *upon, above*; **תַּחַת**, *under, beneath*, &c.

Prepositional particles are also used to diversify the primitive radical meaning of words, or adverbially; as, **דִּבֶּר**, *with* **נֶגֶד**, *against*, may denote *to contradict*, or speak against; **הֵלֵךְ** with **מִן** signifies *to depart or go from*; with **אֶל** it signifies *to come to a place, or arrive at*, &c. **בְּרַעַת**, *intentionally*; **בְּבִלִי רַעַת**, *without intention, or unintentionally*.

The particles which officiate mostly as conjunctions, are **וְ**, *or*; **אִם**, *if, whether*; **אֲךְ**, *but*; **אֲףִי**, *also*;

also; *לְ* or *אֲלֹ*, *if*; *לֹא*, *unless*; *יְעַן* or *לְמַעַן*, *for, because*; *כִּי*, *that*; which are used either before or after all sorts of words; *פֶּן*, *lest*, is generally joined to verbs in the future tense; and, also, *אֲשֶׁר* or *שֶׁ*, *that*.

A ו (variously pointed) is the common *copulative* conjunction in the sacred idiom, and is prefixed to all sorts of words; but, sometimes, it is *disjunctive*; as, *מִקְלָל אָבִיו וְאִמּוֹ מוֹת יוּמָת*, he that curseth his father or his mother shall surely be put to death. *Exod. xxi. v. 18.*

This *ו* before the preterite often converts it into a future, and before a future converts it into a preterite tense; and, in this character, it is called *conversive*. Of this, more in the next chapter.

Some Particles officiate peculiarly as interjections viz. *אֲחֵלִי*, O, that! *אֵלֵלִי*, woe's me! *חֲלִילָה*, God forbid! *הִנֵּה* or *הִנּוּ*, behold! *הוּא* or *הוּי*, wo, O! or, alas! *הֵאָחָה*, signifies joy, irony, or laughter; *הֵי־רָד*, signifies rejoicing.

Observe

Observe that the integral particles are sometimes joined together or combined with the fractional ; and some admit of the pronominal fragments, but others do not, as already mentioned in the preceding part.*

When particles are so joined to others the meaning also is *often* varied, which will be easily gathered from their nature and the general turn of the sentences where they occur.

To inquire into the analogy of the *Hebrew* PARTICLES, or to investigate by what process from a radical, or primary, to a secondary, or more remote, signification they indicate so many and so various kinds of relation between one object and another, might not accelerate the learner's progress, and would certainly exceed the limits I have prescribed to myself. Suffice it then to say, that the Hebrew *particles* are interspersed between the NOUNS and VERBS to hold (as it were) speech together, in the

* See page 307, &c.

best manner ; and they signify, very concisely and perspicuously, “ *what connexion the mind gives to the several affirmations and negations, that it unites in ONE continued reasoning or narration,*” which is the ultimate object of articulate language.*

The preceding general principles of syntax may be said to be founded on FOUR *primordial rules*, viz. (1) that the component words of a sentence *agree* with each other ; (2) that that they be placed in their *proper order* ;† and (3) that there be *no want* ; and (4) *no superfluity* of them.

As language is antecedent to grammar,‡ all the

* See Longinus, Buommattei, Locke, Tooke, and others.

† By attending to those circumstances which reason and the nature of things point out, it is proper to place the adjective *after* the substantive, and the nominative *before* the verb ; to respect the natural priority of things, as heaven before earth, east and west, &c. to name a male before the female ; and, in speaking, to say I first, thou, he, &c. &c. (although, for civility not rightly understood, it is now customary to mention the first person last.)

‡ See page 358, and the Introduction.

gram-

grammatical rules established for any language must be founded in the peculiarity of *that* language; so I have carefully attended to this peculiarity in the PARENT-LANGUAGE, to the explanation of its general principles, and the tracing them to RULES, referring the student repeatedly to the preceding part; and having selected a series of examples from the Sacred text, for a practical elucidation of the principles, it is necessary for him to study them, in order to understand the particular modes of expression which *frequently* occur in the higher and more sublime species of composition.

CHAPTER XX.

Of the particular Modes of Expression.

Every species of composition cannot admit of that order and uniformity which the established rules of grammar prescribe. In some writings it

is *preferable*, in others indispensably *requisite*, to deviate from those rules, and *deviations* constitute the particular modes of expression commonly termed FIGURES of speech; a most important part of language.

In languages that are complicate and transpositive there is a certain want of clearness to be perceived both in the words and in the structure of sentences, even in the plain and common construction, that when the figurative is adopted, which often happens, this want of clearness may very easily degenerate into downright obscurity.*

* In Greek and Latin the great abundance of terminations used to point out the genders, numbers, and cases, in the nouns, as well as in the verbs, to mark the division of time REAL and *imaginary*, with all their irregularities and perplexing subtilizations, as the aorists, &c. (too nice to be preserved long), besides their separate and inseparable connectives might, perhaps, have enabled authors to avoid obscurity; but, paying more regard to their ears than to nature and the judgement, they threw the governed parts of speech so distant from the governing, that it must have been difficult even for a native to understand their works, which others must find very intricate and often obscure.

In

In Hebrew, the figurative construction also is much easier to be understood, more consistent and natural.* For this venerable language, ever retaining its native majestic simplicity, the words and members of sentences are more closely connected together and placed near to each other, so that their mutual relation and dependence are more plainly seen, the deviations more easily perceived,

In modern languages that (disembarrassed of those numerous terminations) are provided with a heavy load of little connectives, to shew the relation words and members of periods bear to each other, by the position in which they stand; writers, endeavouring to imitate old authors, have sometimes adopted an improper collocation, from which ambiguity arises, sometimes *post-poned*, *pre-positions*, and other innovations, which render them harsh and abrupt, often intricate and obscure. And, as it seems perspicuity cannot, in complicate languages, be always obtained, obscurity itself has been defended; but no writer will, it is hoped, thence ever be led to suppose that obscurity can constitute positive excellence, which would be absurd and deplorable.

* The term *natural* has been confined, by some, to the common construction, but not justly so, as figures are equally natural.

and the sense is easily ascertained, which are essential advantages:—a peculiar excellence of the primæval language.

The figures **הַיּוֹצֵא מִן הַכֶּלֶל** (which, in English and other languages are so many and variously denominated*) may be reduced to two kinds, as they either relate to the construction of speech, which may be called *syntactical* figures; or they are used by way of analogy, which may be called *analogical* figures; and to these two kinds all the particular modes of expression that occur in the sacred compositions may conveniently be referred.†

* Some figures seem to have been artfully invented to cover or dignify the imperfections and faults of authors, and they have been so multiplied that it would be very tedious, if not infinite labour, to enumerate and describe all the figures which are divided and subdivided into almost innumerable terms by grammarians and rhetoricians, making many distinctions far more nice, theoretically, than practically useful, as in many instances it is extremely difficult to recognise them.

† I say conveniently, because, in reality, there is nothing wanting and nothing superfluous in the sacred text; but, as in

The knowledge of these deviations, or figures, is absolutely necessary, in order to discriminate between real useful figures, the effect of design, and those which are imaginary ; and, without it, it is impossible to understand the inspired writings : it, therefore, requires and deserves peculiar attention.

And, for the sake of method, I shall treat here of the syntactical figures, reserving the analogical for the next chapter.

Now, as the general principles of concord and government, laid down in the preceding chapter, nature, whether in the animal, vegetable, or mineral, kingdom, things appear drawn with a sweeping pencil, which shews that too much exactness and uniformity produces languor and frigidity in the effect ; so Hebrew grammar, imitating nature, to fix the attention and to afford an opportunity of exertion to the rational powers of the mind, or to raise the expectation of finding something with which we are unacquainted, is the physical cause of these deviations ; and the local deviation in a passage will furnish the contemplating mind with some additional reasons from the context where it may occur.

are

are founded chiefly upon four primordial rules so the particular modes of expression which are the occasional deviations from those rules, I shall refer to *four* syntactical figures, and account for them all progressively, as Hebrew grammar presents nothing but what is supported by reason and the nature of things.*

The four syntactical figures are called (1) Syllepsis ; (2) Hyperbaton ; (3) Ellipsis ; and (4) Pleonasm.

The first figure, called Syllepsis, or collection, unites words not according to their *value* or *structure*, but, according to their *SENSE*, producing a disagreement in the declinable parts of a sentence ; and to this figure may be referred all those expres-

* Reason dictates that figures, the deviation from the rules of a language, should never be arbitrary ; for it is evident that if the figures were arbitrary or unaccountable, the rules of Grammar would be useless, or at least we should never be certain of any expression, which would introduce confusion and disorder in every composition.

sions which deviate from the first primordial rule, either in *gender, number, case, person, tense, or mood*: as will be seen from the following examples.

In gender: as, בְּנֵי-עֵדֶן לְעַבְדָּהּ into the garden of Eden to cultivate it, (literally *her*,) Gen. ii. v. 15. Here the pronominal fragment הָ is feminine, and relates to עֵדֶן which is masculine, to imply אֶרֶץ the earth, (a feminine noun,) the common substance of a garden.

One gender is used for another to direct the attention to some important word mentioned before, as תִּחַזַּק בְּמוֹסַר אֶל-תּוֹרָה לְפָנֶיהָ כִּי הִיא חַיֵּיךָ as *take fast hold of THE instruction, let her not go, keep her, for she is your life*, Proverbs iv. v. 13. In this example the fragment הָ and the pronoun הִיא refer to מוֹסַר, which is masculine, but is substituted for תּוֹרָה, the law or Pentateuch, the principal word in the beginning of the chapter, as in fact the Pentateuch is the basis of revealed religion, and, therefore, the life or support of all.

In

In number: a singular for the plural, to signify distribution or individuality, as *וַיְהִי יָדָיו*, and his *hands* WAS (for were) i. e. both of them, Exod. xvii. v. 12; as, also, *וַיֹּאמֶר עַד*, And HE answered (for they) he is witness, 1 Sam. xii. v. 5. Here *he* is used for *they*, to signify every one of those who were concerned answered in the affirmative, unanimously, like one man.

The plural for the singular is used to signify worthiness or excellence: as *וַיִּרְדּוּ בְּדִגְתַּת הַיָּם*. And they shall have dominion over the fish of the sea, Gen. i. v. 26, here *וַיִּרְדּוּ* refers to *אָדָם*, (a noun singular,) its nominative.

The plural for the singular is used also to signify superiority as *וְנִתְּנָה לְךָ גַּם אֵת זֹאת*. And we shall give thee this also, Gen. xxix. v. 27. In this example the nominative to *נִתְּנָה* is *לְבֵן*, a man's name.*

* Thus dignified persons, speaking *ex officio*, adopt the plural number for the singular, to this day; and so *you* and *vous* in French,

In

In like manner the noun plural אֱלֹהִים is frequently used to signify superior power, whether *real* or *imaginary*; real, as in אֱלֹהִים לֹא תִקְלָל, thou shalt not revile *SUPERIORS*: nor curse a ruler of thy people, *Exod.* xxii. v. 28. In this and many other instances אֱלֹהִים signifies persons really excellent or more dignified than others.

The plural noun אֱלֹהִים is also applied generically to all those imaginary beings or idols of the gentiles to which *they* ascribed power, as הִסְרוּ אֶת-הָאֱלֹהִים, put away the strange gods, or idols, *Gen.* xxxv. v. 2; as also לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים, thou shalt have no other gods, *Exod.* xx. v. 3. This noun is also applied to particular idols, as to כִּמּוֹשׁ, *Kemosh*, *Jud.* xi. v. 24; דָּגוֹן, *Dagon*, *I Sam.* v. v. 7, &c. &c.

When the noun plural אֱלֹהִים signifies God, when applied to one person, by way of compliment, belong to this figure, but they are rendered familiar by common usage.

which is always by an implication, it has generally some adjective or verb, or a pronoun relating to it or connected with it in the singular, as בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת-הָאָרֶץ, in the beginning God (hath) created the heavens and the earth, Gen. i. v. 1, 4, 9, &c. And often the sacred TETRAGRAMMATON is expressed with it; as אֲנִי יְיָ אֱלֹהֶיךָ, I *am* the Lord thy God,* Exod. xx. v. 2. יְיָ אֶחָד, the Lord is ONE. Deut. vi. v. 5.

* It is highly important to remark, that the sacred *Tetragrammaton*, which has invariably the singular termination, is always pronounced ADONAI, which word has a plural termination, not only to signify supreme power, and not to pronounce it as it is written from due reverential awe, but also because we cannot pronounce and convey its essential meaning, (even according to the mechanical structure of the word, see p. 289); and, therefore, it is called INEFFABLE. Thus, as it is impossible to express this proper essential name of God by one single term in any other language, it has been rendered by אֱלֹהִים, in the Chaldee and Syriac; by אֱלֵלָה, in the Arabic; by *Κυριος*, in Greek; by *Domini*, in Latin; and in the modern languages by *il Signore*, in Italian; &c. &c. which are all merely a translation of *Adonai*, THE LORD, by which it is pronounced; that the awfully-sublime name of GOD might remain an everlasting memo-

In

- In *case*: the dative for the accusative; as, וְאֶת־חֶבְרֹתָיִךָ, thou shalt love thy fellow creature as thyself. Levit. xix. v. 18.

I beg leave to notice that, in this sentence, the dative is used instead of the accusative, to teach a most important principle, moral and religious; the principle of *UNIVERSAL benevolence* most consistently; that is, by considering one self as a constituent part of society, to *cede*, to give up, somewhat to the advantage of others, by doing in all things according as we wish they should do unto us, for the common good of all. This sacred principle, the life of society, is quite distinct from *self only*, (which would be *grasping selfishness*, tending always to destruction,) as the accusative, in the common way, might have signified.

rial of the Hebrew language, as it was foretold by Moses, the inspired legislator, in speaking of the ineffable Tetragrammaton, וְזֶה שְׁמִי לְעוֹלָם וְזֶה זִכְרִי לְדוֹר וָדוֹר, "THIS is my name for ever, and THIS is my memorial unto all generations." Exod. c. iii. v. 15. Thus the knowledge of the unity, self-existence, independence, and eternity of God, is rendered *permanent* and *UNIVERSAL*.

Some-

Sometimes one case is used for another to distinguish and *abstract* an expression, as גְּדַלּוֹתָיִי, O magnify ye the Lord. Psal. xxxiv. v. 4. Here the dative is used for the accusative, to signify to extol or praise the Lord; but the common accusative would signify mechanically to *make great*, which, in this example, would be absurd.

The dative is sometimes used for the genitive, as שִׁיר לַמַּעְלֹת, a Hymn of Degrees, Psalm cxx. &c. by way of excellence.

In *person*: one person is sometimes used for another, as אֵלֵינוּ אֱלֹהֵינוּ יִפְחָדוּ וְיִירָאוּ מִמֶּךָ, they shall be afraid of the Lord our God, and they shall fear, because of thee. Here מִמֶּךָ, the second person, is used for מִמֶּנּוּ, the third. And then—מִי־אֵל כְּמוֹךָ נוֹשֵׂא עוֹן, who (is) a God like unto *thee* pardoning iniquity, &c. Here נוֹשֵׂא, the third, refers to כְּמוֹךָ, the second person. And then כִּי חֲפֵץ חַסֵּד הוּא, because *he* is (continually) choosing mercy. Here חֲפֵץ, the third person, also refers to כְּמוֹךָ the second person. And then—יָשׁוּב יִרְחַמֵּנוּ, *he* will turn again,
he

he will have compassion upon *us*; וְתִשְׁלִיךְ, and *thou* wilt cast away. כָּל חַטֹּאתֵם, all *their* sins, &c. And then—תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד, *thou* wilt realize the truth to Jacob, mercy—אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ, as *thou* hast sworn to *our* fathers from the days of old. Micah vii. v. 17, 18, 19, and 20.

In *tense*: the future tense, with the conjunctive וְ, is frequently used for the preterite; as וַיֵּרָא; Gen. i. v. 3, 4, &c. &c. And the preterite with this וְ is often used for the future; as וּבְחַרְתָּ בְּחַיִּים, and *thou* shalt (or art to) chuse life. Deut. xxx. v. 19. וַיִּירָאָתָּ מֵאֱלֹהֶיךָ, and *thou* shalt fear thy God. Levit. xxv. v. 17.

Here, then, it is very essential to remark that the instantaneous transition of time, at this **PASSING** moment, with which the future and past appear to be connected, is thus admirably well expressed. And, when the sacred text introduces things past or about to pass, as actually passing, and, in the moment of action, it no longer relates, but displays

displays the very action or event before the eyes of the Readers. These are real and peculiar excellencies of the Hebrew language.*

In
* The best Greek and Roman writers, Homer, Xenophon, &c. use their *present* tenses in this case; but how inaccurate is it compared with the Hebrew, even in the historical style, when it is considered that the *present* is an IMAGINARY tense. (See page 152.) But when we reflect on those innumerable REVEALED SECRETS of *nature* and PHYSICAL *philosophy*, which are taught by this promiscuous use of the preterite for the future and the future for the preterite tense, particularly in the poetic and prophetic parts of the sacred text, what a new scene of wonder may this afford us! This, however, I leave to commentators.

As “the time *present* seldom affords sufficient employment to the mind of man,” GOD hath endowed our mind with certain powers that can recal what is *passed*, and anticipate what is *to come*.

Thus the GREAT PRESERVER of man hath inspired this promiscuous use of *tenses*, in the revelation of his truths, to keep the soul in constant action and supply an immediate exercise to its faculties. That wonderful faculty called the MEMORY is perpetually looking back when we have nothing present to occupy us. As the memory relieves the mind in its vacant moments, and prevents any chasms of thought, by ideas, of what

In *mood*: the indicative for the imperative; as **שֵׁשֶׁת יָמִים תַּעֲבֹד**, six days shalt thou labour. **Exod. xx. v. 9.** The infinitive for the imperative is also occasionally used. (See page 367.)

A change of persons has a very pleasing effect in making the Reader more attentive, and actually concerned in any thing related, and anxious for the event; but, in this and similar passages in the sacred text, the effect is really sublime and wonderful.

All the forms of blessings in the Hebrew prayers have this construction.

is *past*, other faculties employ it for what is *to come*; these are the passions of HOPE and FEAR, by which we reach forward into *futurity*, or wander into those retired parts of eternity which have no *present* bounds.

This serves, also, to remind us continually of a very rational and important belief, I mean the SOUL'S IMMORTALITY. For, who can reasonably imagine that the existence of such a creature as man is to be circumscribed by time, whose thoughts are

From

From the preceding examples adduced to illustrate those deviations comprised under the figure Syllepsis, it is evident that they are all well adapted to emotion (or highly serviceable in adorning and rendering, what we say, in all respects, more grand and affecting; and the changes of gender, time, &c. diversify and enliven the expressions.

The *SECOND syntactical* figure, called *HYPERBATON*, is the mixture or inversion of the proper or common order of the words or phrases in a sentence, which I shall endeavour to exemplify; and, to show more clearly how the common order would be in the examples I give, I shall mark the words with numbers.

The verb ¹is frequently placed before its nomina-
tive; as ²בָּרָא אֱלֹהִים, God (hath) created. Gen. i. v.
1, 3, 4, &c. &c.

Sometimes the object which suffers the action is placed first in a sentence, then the verb, and the agent last; as ¹בְּוֶשֶׁל ²יְקִימוּן ³מִלִּיךְ, thy words
have

have upholden him who was falling. Job iv.
v. 4.

In sentences consisting of other words, besides the noun and verb, they are disposed in different ways; as ⁵אָדָם ³כִּי ⁴יָקִיב ¹מִכֶּם ²קָרְבָן, if a man of you bring an offering. Levit. i. v. 2. Or, ⁶וְעַתָּה ⁵מְלָכִים ⁴הַשָּׂבִיל ¹הַיּוֹסֵרוּ ³שׁוֹפְטֵי ²אֶרֶץ, Be wise now, therefore, O kings: be instructed O judges of the earth. Psal. ii. v. 10. Or so, ⁸מֶה-אֲנוֹשׁ ⁷כִּי ⁶תִּזְכְּרֵנוּ ⁵וּבֶן-אָדָם ⁴כִּי ³תִּפְקְדֵנוּ, What is man that thou rememberest him; and the son of man that thou visitest him. Or, ⁵עֲשֵׂה ⁶עִם-עַבְדְּךָ ⁴כְּחַסְדְּךָ ³וְחַנּוּן ²לְמַדְנִי, Deal with thy servant according unto thy mercy; and teach me thy statutes. Psal. cxix. v. 124.

Compound sentences require particular attention; as, ⁹בָּא ⁸אֵלַי ⁵הָעֶבֶד ⁴הָעִבְרִי ³אֲשֶׁר-הֵבֵאתָ ²לָנוּ ¹לְצַחֵק ⁷כִּי ⁶הָיָה, the Hebrew slave which thou hast brought unto us came in unto me to mock me. Gen. xxxix. v. 17. And ⁶וַיֵּךְ ⁵אֱלֹהִים ⁸טָרֶם ⁷יִכְבֶּה ⁴וּשְׁמוּאֵל ³שָׁב ²בְּהֵבֵל ¹יְיָ, And ere the lamp of God went out in the temple of
3 F the

the *Lord*, and Samuel was laid down. 1 Sam. iii. v. 3.

Here I beg leave to remark, in addition to what has been said, in favour of the notes,* that, in such sentences as these, the true meaning could never have been ascertained, unless by the assistance of these notes; and ambiguity and confusion would be the necessary consequence.

The figure itself is highly useful; for transpositions are best calculated to represent the inward workings of nature, when persons are actuated either by wrath, or fear, or indignation, or jealousy, or other forcible passions incident to the mind; and often serve to raise surprise and admiration.

The THIRD figure is called ELLIPSIS; that is, want or omission; as, by this figure, a word or words are left out in a sentence without changing its meaning; and, what is very important to be con-

* See page 352.

sidered about this figure may be reduced to a few general maxims, under the following heads.

Every sentence is composed of a noun and verb; therefore, where the verb or noun is not expressed, it must be understood; as, *עַל בֶּן קָרָא לְבְּאֵר*, wherefore he named the well. Gen. xvi. v. 14.

Or, *וַיִּגַּד לְמֶלֶךְ שְׁלֹמֹה*, And it was told to king Solomon, 1 Kings ii. v. 29.

אִישׁ לְאֹהֲלָיו יִשְׁרָאֵל, every man to his tents, O Israel, (i. e. *לֵךְ*, go, being understood,) 1 Sam. xx. v. 1. As, also,

הִגִּיד לְךָ אֲדָם מֶה-טוֹב, He (God) hath shewn thee, O man, what is good. Micah vi. v. 8. as, also,

in Deut. x. v. 12, 21, &c. *הִיְתָה יְהוּדָה*, Judah was. Psalms cxiv. v. 2; the noun fem. *אֶרֶץ*, land, the nominative, is understood.

The verb *הָיָה*, to exist, is, also, frequently understood; as, *וַחֲשָׁךְ עַל פְּנֵי תְהוֹם*, and darkness was upon the face of the deep. Gen. i. v. 2.

Every adjective supposes its substantive; therefore,

fore, it is understood, if not expressed; as
 כִּי מִי בָזָה לְיוֹם קְטָנוֹתָּהּ, for who hath despised the day
 of small—. Zec. iv. v. 10. אֶחָת שָׁאַלְתִּי, one have
 I asked—. Psalm xxvii. v. 4. In the first example
 it seems the word understood is יִשְׁעוֹת, *escapes* or
salvations: in the second, the word שְׁאִלָּה, a *peti-*
tion. Sometimes an adjective may be understood.

One particle of denial may govern two periods,
 as כִּי לֹא לִנְצַח יִשְׁכַּח אֲבִיוֹן תְּקוּתָהּ עֲנִיִּים תֵּאבֵד, for the
 needy shall *not* always be forgotten: the expecta-
 tion of the poor shall (not) perish. Psalm ix, v. 19.
 And so וְלֹא זָכַר שַׂר הַמִּשְׁקִים אֶת יוֹסֵף וַיִּשְׁכַּחְהוּ, *And so*
And the chief butler did not remember Joseph:
and (yet) he did (not) forget him, (i. e. waiting for
a favourable opportunity as he did afterwards, see
Gen. ch. 40-41.) And so רוֹמְמָתִי בְּתוֹלוֹת, *nor did*
I bring up virgins, Isa. xxiii. v. 4.

Particles of affirmation may also be understood;
 as, נוֹדִי הָרֶכֶם צִפּוֹר, *flee as a bird to your moun-*
tain. Psalm xi. v. 1.

In

In like manner any word expressed at the beginning of a sentence may be understood at the end or any other part in the same verse; as,

הִירָצָה יְיָ בְּאַלְפֵי אֵילִים בְּקִרְבָּוֹת גַּחְלֵי־שָׁמֶן הֶאֱתָן בְּכוֹרִי
 פִּשְׁעִי פָּרִי בִטְנִי חֲטָאת נַפְשִׁי, will the Lord be
 pleased with thousands of rams, or with ten thou-
 sands of rivers of oil? shall I give my first-born
 for my transgression, the fruit of my body for
 the sin of my soul. Micah vi. v. 7. הִנֵּה שְׁמוֹעַ מִזְבֵּחַ

טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים, behold, to obey is better
 than sacrifice, and to hearken than the fat of rams.

1 Sam. xv. v. 22. In the first example, הִירָצָה is
 understood before הֶאֱתָן; פָּרִי before בְּקִרְבָּוֹת; and
 the particle בְּעַד, for, is understood before פִּשְׁעִי
 and חֲטָאת, although not at all expressed in the
 verse. In the second, the word טוֹב is understood
 before מִחֶלֶב, and so of others.

To produce sublimity, the word to be sup-
 plied is, sometimes, placed after the word with
 which it is connected, and, indeed, even at
 some distance; as יְהִי־תָהּ יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלֹּתָיו
 Judah

Judah was *his* sanctuary, Israel *his* dominion.
 Psalm cxiv. v. 2.* God being implied.

Here the name of God is justly omitted, by the inspired poet, in the beginning of the psalm, and expressed at the end, to render the whole more majestic and sublime.

As there are no auxiliary verbs, as *to be*, or *to have*, in Hebrew, they are supplied in different ways; as, *הָאֵל תָּמִים דְּרָכּוֹ*, the Lord, perfect is his way. Psalm xviii. v. 30 and 31, &c. Or, thus, *וְאֲנִי נָאֵת בְּרִיתִי אִתְּכֶם אָמַר יְיָ*, As for me, this is my covenant with them, saith the Lord. Isa. lix. v. 21. Or, with the personal pronoun and participle, or adjective, as already mentioned.—(See p. 292.)

For brevity's sake, words are contracted and connected into one; as *דְּבַר לּוֹ* or *עָמוּ* for *דְּבָרוֹ*, to

* This Psalm (or "Admirable Ode") is elegantly turned into English and properly illustrated by the learned author of the *Spectator*, in No. 461.

speak

speak to or with him. Gen. xxxvii. v. 4; תִּמְלֶאמוּ
 for תִּמְלֵא מֵהֶם, I shall be satisfied with them.
 Exod. xv. v. 19. יִגֹּר עִמָּךְ for יִגְרֶךָ, shall dwell
 with thee. Psalm v. v. 5; and so of others.

Observe that this figure requires the utmost care
 and attention to supply the proper word or words
 wherever there may be any understood.

Observe, also, that a word may be understood
 otherwise than it is expressed before in the same
 verse, which, however, may be very easily learnt
 with a little practice, by consulting the more antient
 authors; who, expressing their sentences more at
 large, and with the utmost simplicity in other
 places, will shew us what we are to suppose in the
 more concise manner of writing in the figurative.

This figure is very useful when a sentence is
 to be expressed with quickness and energy; and it
 is often adopted, particularly in the poetic and
 prophetic parts of the sacred text.

The

The **FOURTH** *figure*, called **PLEONASM**, or redundancy, is, when there happens to be a word or words, that, having no immediate dependence on the *government*, appear superfluous in a sentence.

But it is to be observed, that, sometimes, what is looked upon as superfluous or redundant is inserted for the sake of strength and perspicuity, and to remove all doubt about what was to be expressed, or to express some additional circumstance, and, therefore, is **NOT** really superfluous, although words or ideas may be repeated twice or three times; as in the following examples:

When the same words, or words derived from the same root, whether **VERBS** or **NOUNS**, are repeated twice, signify—

CONTINUATION; as וַיֵּלְכוּ שְׁלֹשָׁת בְּנֵי יֵשׁׁוּ הָלֶכְן׃
and the three sons of Jesse were continually going after or following. 1 Sam. xvii. v. 13. Or,

AUGMENTATION of the original meaning of
the

the root ; as, כִּי דַבֵּר יִדְבֵּר הוּא , that he can speak well. Exod. iv. v. 14, and v. v. 17. (Gen. l. v. 24. Deut. xxiii. v. 21. &c. &c.

DISTRIBUTION of the same kind, as שְׁנַיִם שְׁנַיִם , two by two. Gen. vii. v. 9. עֶדֶר עֶדֶר לְבֵדּוֹ , every flock by itself. Gen. xxxii. v. 16. Exod. viii. v. 10, and xvi. v. 21. Deut. xiv. v. 22. Psal. lxi. v. 9, &c.

Observe, when the conjunctive וְ is prefixed to the second word so repeated, then it signifies a variety or diversity of the same object, as לֹא יִהְיֶה לָּךְ , thou shalt not have a stone and a stone, (i. e. no different weights. Deut. xxv. v. 13.) בְּלֵב וּלֵב יִדְבְּרוּ , they speak with a heart and a heart, (or duplicity of). Psalm xii. v. 3. Esth. ix. v. 28, &c.

FAVOUR, or TENDERNESS ; as אַבְרָהָם אַבְרָהָם , O Abraham, Abraham, Gen. xxii. v. 11. Exod. אֲבִשָּׁלוֹם בְּנִי בְנִי , Absalom, my son, my son. 2 Sam. xviii. v. 33.

EARNESTNESS; as הָאֵפֶה אֵפֶה אָבִי , shall I, shall I smite (them) O my Father? 2 Kings vi. v. 21.

EXHORTATION; as, שׁוּבוּ שׁוּבוּ מִדְּרֵיכֵיכֶם הָרָעִים , turn ye, turn ye from your evil ways. Ezek. xxxiii. v. 11. סוּרוּ סוּרוּ , depart ye, depart ye. Isa. lii. v. 11. Lament. &c.

SYMPATHY; as, רֹאשִׁי רֹאשִׁי , my head, my head. 2 Kings iv. v. 19. עֵינִי עֵינִי , my eye, my eye. Lament. Jerem. iv. v. 19. אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי , my God, my God, why hast thou forsaken me. Psal. xxii. v. 1.

INDIGNATION; as, וַיֹּאמֶר הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ וַיֹּאמֶר , then (the) King Ahasuerus said and said (or said hastily). Esth. vii. v. 5 ; also Exod. v. v. 10.

SUPERIOR QUALITY; as צֶדֶק צֶדֶק תִּרְדּוּךָ , just, just, or that which is really just shalt thou pursue. Deut. xvi. v. 20. וְעֵמֶק עֵמֶק מִי יִמָּצְאוּ , and that which

which is deep deep, or exceeding deep, who can find it out? Eccles. vii. v. 24.

SUPREME DIGNITY; as, **יְיָ הוּא הָאֱלֹהִים יְיָ הוּא**, the Lord *he* (is) God, the Lord *he* (is) God. 1 Kings, xviii. v. 39. Deut. xxxii. v. 39. Isa. li. v. 12. &c. &c. Thus the same idea is sometimes expressed by different words; as, **זְכוֹר יָמֹת עוֹלָם**, remember the days of old, consider the years of many generations. Deut. xxxii. v. 7; and, Isaiah, li. v. 9. &c.

Words repeated three time signify either **EMINENCE**; as, **אֶרֶץ אֶרֶץ אֶרֶץ**, O earth, earth, earth. Jerem. xxii. v. 29. Or,

COMPLETION: as, **עֲוֹה עֲוֹה עֲוֹה אֲשִׁימָנָה**, I will completely or utterly overturn, &c. Ezek. xxi. v. 27. Or,

SUPERLATIVE EXCELLENCE; as, **הַיָּבֵל יְיָ הַיָּבֵל יְיָ הַיָּבֵל**

הַיֵּכָל , the temple of the Lord, the only one perfect. Jerem. vii. v. 4. Or,

SINGULAR PERFECTION; as, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ , holy, holy, holy, (is) the Lord of Hosts. Isa. vi. v. 3.

Observe that sometimes instead of repeating the same word, or words from the same root, synonymous words are used; or one genitive connected with it; as, אֵל אֱלֹהֵי הַרוּחֹת לְכָל-בָּשָׂר , O almighty God of the spirits of all flesh. Numb. xvi. v. 22, and xxvii. v. 16. Deut. x. v. 17.

Verbs are often joined with the nouns derived from the same root; as, תִּדְשֵׂא הָאָרֶץ דָּשָׂא , the earth bring forth grass. Gen. i. v. 11, 12, &c. And וַיִּדַּר יַעֲקֹב נֶדֶר , and Jacob vowed a vow. Gen. xxviii. v. 20. Exod. v. v. 7, and xiii. v. 5. 1 Kings, i. v. 40. Nehem. i. v. 15, &c. This happens frequently, and, indeed, according to the genius of the primæval language, it is rather an ellipsis

ellipsis when the noun is omitted ; thus a word is sometimes repeated twice, thrice, or even four times in the same sentence ; as, מִזְנֵי צֶדֶק אֲבֵי צֶדֶק מִזְנֵי צֶדֶק , just balances, just weights, a just ephah, and a just hin, shall ye have. Levit. xix. v. 36.

In the like manner the *particles* separate and inseparable are also frequently repeated ; as, בְּעַם בְּכֹהֵן , as with the people so with the priest, and as with the priest so with the people. Isa. xxiv. v. 2. And עֲוֹנוֹתָיו יִלְכְּדֵנוּ אֶת-הָרָשָׁע , his own iniquities shall ensnare the wicked man. Prov. v. v. 22. And אֵין חֵכְמָה וְאֵין תְּבוּנָה וְאֵין עֵצָה לַגִּבּוֹר , there is neither wisdom, nor understanding, nor council, against the Lord. Prov. xxi. v. 30.

Thus the pronominal particles and their fragments are often repeated in the same sentence ; as, אֲשֶׁר־יְהִי הַגִּבּוֹר אֲשֶׁר-תִּסְרְנוּ יְהִי וּמִתּוֹרַתְךָ תִּלְמְדֵנוּ , happy (is) the man whom thou shalt instruct *him*, O Lord, and shalt teach *him* out of thy holy law. Psalm xciv.

xciv. v. 12. לְךָ לְךָ , go unto thee. Gen. xii. v. 1.

And שׁוּבוּ לָכֶם , return unto ye. Gen. xxii. v. 5.

This figure also is very useful and indeed necessary, (although opposed to ellipsis,) and must be frequently used in this language, retaining its original characteristic simplicity ; and, when the repetition of words contributes to perspicuity, it is always agreeable.

Observe that these four figures are sometimes intermixed one with the other ; but a little practice, added to the preceding theory, will render them quite easy and familiar, which is very important and highly desirable.*

And

* Those who wish for farther information upon this interesting subject may consult the works on which this theory is chiefly founded ; such as the *Michlol* of the famous Kimchi, the *Le Shon Limmuddim*, of R. M. Luzzato, as well as the philological commentators, Jarchi, Abinezra, &c.

In theological disquisitions it is absolutely requisite, also, to
attend

And now I beg leave to remind the learner that these four syntactical figures require great attention to the passage where they occur, and the ellipsis above all, in order to ascertain which word or words are to be supplied; as, to a want of due attention to these figures are owing, in a great measure, the inaccuracies and mistakes of translators in the different languages.*

CHAPTER XXI.

Of the Analogical Figures.

The nature of analogical figures consists in the substitution of words, or rather of ideas, for others, attend to the thirteen precepts of the learned R. Ishmael, and to the thirty-two of R. Josse, which constitute the complete system of scripture-logic, the basis on which the mishna as well as talmud are erected.

* See the preface.

upon the principle of analogy or resemblance,
 (דֶּרֶךְ מִשָּׁל).*

By this definition of figurative language is meant that in which one or more words, or ideas, or images, are substituted in the room of those which they resemble, or are even introduced by way of illustration, as the mechanism of language requires, whether the resemblance be real or imaginary.

That resemblance, if it be only intimated and confined to a few words, is called a METAPHOR; if the figure be continued in the sentence it is

* The noun מִשָּׁל signifies a *parable, analogy, or resemblance*; as a verb, it signifies to *liken, to compare, to speak in parables*, or sentences grave and pointed, a composition ornamented with figures, imagery, &c. Also to *rule, to be eminent, to possess authority* delegated as a steward or deputy; thus the analogical figure is a representative of another idea or image, as the deputy is of his master, the *associating principle* is the source of figurative language; דֶּרֶךְ, a way, has always been used to express the *mode* or means of attaining our end or desire.

called

called an ALLEGORY; if it be directly expressed by comparing the ideas together, and by the insertion of any words expressive of likeness, it is called *simile*, or COMPARISON.

On the same principle of resemblance, another figure, called the PERSONIFICATION, is also formed, when sensibility and voluntary motion are bestowed upon things inanimate, (which is a species of metaphor,) or when a probable but a fictitious speech is attributed to a real person or being.

I intend to treat of these FOUR figures in the order just proposed, not as supposing them the only analogical figures made use of by the Hebrew writers, but, in the first place, because they seem to lay the foundation of others, which will be noticed in the sequel; and, secondly, because they most frequently occur in their sacred writings, and constitute some of the most *elegant, beautiful, and* SUBLIME, expressions in the Hebrew language:—
 insomuch that their true force, energy, dignity, or
 3 H propriety,

propriety, cannot, in any other language, be made so apparent.

But, before I produce examples, it may be pleasing, as well as useful, farther to inquire into the origin, nature, and peculiar design, of figurative language.

As the number of words in a language must not be too great, (See the Introduction,) it seems to have been easier and more convenient, from the earliest state of language, to assign additional meanings to the *same* words than to contrive other words appropriate and suitable for all the objects in nature, and for all the innumerable ideas which those objects did then indicate, and many more which they would suggest to us in the course of time:—therefore, the SAME existing words which commonly have a *literal* must, occasionally, have a FIGURATIVE use, a use which the very appearance and resemblance of things seem to have pointed out originally, and which is retained to this day, as

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we say, the HEAD of a man, of animals; and the *head* of a nail, of a pin; the cannon's *mouth*; the *foot* of a man, of a beast, of a table; and thus, *learning* is said to ENLIGHTEN the mind; that is, learning is to the mind, what light is to the eye, by enabling it to discover that which was hidden before. But with this additional use of the same words, at first easy and natural, since the number of languages increased, and *these* have borrowed so freely from each other, and made the *general stock* of words considerably larger, words are still insufficient to express, in their literal sense, what is wanted, and the figurative use, far from decreasing is carried so far from the first idea of the literal, that it is not always so easy or natural, and, when *abused*, it is attended with real difficulty.*

These

* In some languages, the figurative use of words is sometimes carried too far; and, when it is no easy matter to ascertain even the literal meanings of words in these languages, (as already intimated,) surely the FIGURATIVE must be really difficult, as the analogy is more or less remote, even in words in common usage,

These figures, then, are *indispensably requisite*, not only to supply a natural want of words in language, as *head*, *foot*, &c. For instance, *HEAD*, besides the meanings just mentioned, has been used to signify the *face*, the *brain*, the *understanding*, faculties of the mind; *body*; the *tops* of vegetables, and the *roots*; the source of a stream; &c. as, also, *power*, *crisis*, and many other meanings; *foot*, also, has other meanings, as the *foot* of a bridge; the *end*, the state, *character*, and *condition*; a *scheme*, *plan*; and so of other *NOUNS*. In *adjectives* and *VERBS* this difficulty must be still greater and the analogy often more remote, “the ravell’d sleeve of care;” “cold sways;” “the spring awakes the flowers;” “to deaden sounds;” &c. “There is another class of verbs” (says Dr. Johnson) “too frequent in English,” (as well as in other languages,) “of which the signification is so loose and general, the use so vague and indeterminate, and the sense detorted so widely from the first idea, that it is *hard* to trace them through the maze of variation to catch them on the brink of utter *INANITY* :” and when any of these are to be understood in the figurative sense, it is hard indeed!

There is another class of words, called technical, of which the figurative sense is more common than the literal, as, to *tease*, &c. In some instances, it is difficult to know the literal from the figurative

language, and to exhibit objects and ideas in a clearer or more forcible manner, but, also, to represent or describe what is *obscure* by the more MANIFEST, the abstruse by the easy and familiar, and the intellectual by the material and substantial. Therefore, whatever is employed, either to supply this want of words, or with a view to the illustration and elevation of another subject, ought itself to be as *suitable*, easy, and obvious, and, at the same time, grand and magnificent when possible.

figurative sense. Writers, who are gone far and near to fetch their figures, merely to exornate their compositions, and decorate them with figures or images from objects not generally known, or, as it is termed, far-fetched imagery, or used insignificant words, are obscure or unintelligible; and when a composition is so highly and copiously figured, from this abuse of figures, becomes *Dis-figured* or useless:—

“ Strange and unnatural, let’s stay and see

“ This Pageant of a Prodigy.” (COWLEY.)

Of the word *pageant*, although used by the best writers, the etymologists can give no satisfactory account.

Farther,

Farther, with regard to these figures, as they are to be used, in the universal frame of nature, a vast assemblage of objects and ideas offers itself to our contemplation, and affords an infinite variety of ideas or images which may be collected as the materials of figurative language : but, as some are naturally plainer and more clear than others, on any occasion those only ought to be selected and produced with which both the speakers, or writers, and the persons they address, are well acquainted.

Now, of this assemblage of images which the human mind can collect from all nature, and, indeed, even *from itself*, that is, from its own various faculties and numerous *internal* operations, the more plain and distinct are those which are formed from the impressions made by *external* objects on the SENSES ; and, of these, the clearest and most striking are those which are perceived by the eye. The *least clear*, and less evident, are those which are explored by reason and argument ; and, therefore, when the latter have been chosen in preference
to

to the former, or when they have been used indiscriminately, or copiously introduced for exornations, great errors have been committed.*

The authors of the Hebrew text, being the first

* Those parts of science, of which the subject is the human mind and its operations, or, in other words, all modifications of thought are denoted by the term METAPHYSICS, in contradistinction to *physics*, whose subject is body and the various changes that occur in it. The principle of Analogy, on which these figures are chiefly founded, is certainly convenient and pleasing, and, indeed, often striking; for all have adopted it, in the very first formation of their language, but we are not thence to infer that it is a just philosophical principle, and adopt it as such on all occasions; as this *analogy* is so vague and unfixed, when duly considered, that in many cases it is extremely *difficult*, in some impossible, to trace or to specify wherein it consists, in others it cannot exist at all, as the qualities of body are completely different from the modifications of thought; but, since men, engaged in the cultivation of physical science, have wandered from their own pleasant and fruitful *province* into the thorny or barren WILDERNESS of metaphysical speculation, it has been misapplied, and has proved hitherto a very prolific and most pernicious source of confusion and error both in physics and metaphysics.

teachers

teachers of TRUTH, following nature in the genius of their language, and, wishing to be understood by ALL, have borrowed their figures very freely from those objects with which *all* men, in all places and in all ages, are most familiarly acquainted, such as are easily formed from the human frame, and of animals, or from rural objects and common life:—and, what is equally desirable, they pursue constantly one track and manner in the use and adaptation of them to their subject;—hence their compositions are superior to all others, (even speaking philologically, see page 387,) as they are both *highly figurative* and INFINITELY SUBLIME, while they retain a remarkable perspicuity both in sentiment and language:—and these very figures constitute certain *peculiar* IDIOMS of the Primæval Language.

A few examples, out of the *great* number which present themselves in these most antient writings, may suffice to illustrate all that has been said on this interesting and important subject:—and, first,

Of

Of the Metaphor.

The Metaphor, even when confined to words, always implies *comparison*. In the use of this figure, the mind brings its images or ideas together, and compares certain circumstances of real or assumed resemblance which may attend them; and in Hebrew, the words being always RADICALLY *significant*, the Metaphors are also ALLUSIONS; and, so there is a double beauty in the expression; as, אָדָם, a man, or mankind, alluding to אֶרֶץ the earth from which he was originally taken, and to which he returns, and both from אָדָם, to be *red*, their general appearance being RED. Red, אָדָם, that most beautiful colour, which, in the harmony of nature, is said to hold the *central* place, white and black being the extremes. God gave this colour to the *blood*, דָּם, which is the principle of animal life; and it is with red that HE heightens the finest parts of the most beautiful flowers, like the *rose*, their queen. אִישׁ, a man, from אִישׁ, to be ill, alluding to

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the

the precarious or miserable state of mankind into which they originally fell by sin, and in which they remain by obduracy ;—and so of all the other roots forming instances of *illustration*.

Thus, from אִישׁ, a man, or being ; גֵּבֶר, a man ; בֵּן, a son, or product, and other common words, connected with others, the preceding always being in the *constructive* state, many metaphorical expressions and idioms, are formed, in which both energy and elegance, as well as simplicity, are happily conjoined ; as, אִישׁ הָאֲדָמָה, a man of the land, a husbandman ; אִישׁ שָׂדֶה, a man of the field, a rustic ; אִישׁ חַיִּל, a brave man ; אִישׁ מִלְחָמָה, a man of war, a fighting man, a soldier ; אִישׁ אֱמוּנָה, a man of faiths, a truly faithful or religious or honourable man ; אִישׁ לָשׁוֹן, or אִישׁ דְּבָרִים, an eloquent man ; — and so of others.

Observe, that אִישׁ, in this sense, is never used in the plural, but אֲנָשִׁים (the plural of אִנּוּשׁ) is used

used instead ; as **אֲנָשִׁי לֵבָב**, men of heart, courageous men ; **אֲנָשִׁי מִקְנֶה**, herdsmen.

בֵּן, a son, the product, effect, &c. as, **בֵּן אָדָם**, son of man, a human being ; **בֵּן בָּקָר**, a he-calf ; **בְּנֵי יוֹנָה**, young pigeons ; **בֵּן פֹּרֶת**, a branch of a fruitful vine ; **בְּנֵי יִשְׂרָאֵל**, Israelites ; **בְּנֵי נֶכֶד**, strangers ; **בְּנֵי הַנְּבִיאִים**, disciples of the prophets ; **בְּנֵי יְרוּשָׁלַם**, natives of Jerusalem ; **בֵּת צִדּוֹן בֵּת בָּבֶל**, a Sidonian, a Babylonish female, or the nation ; **בְּנֵי רֶשֶׁף**, sparks (of fire,) &c.

When **בֵּן** is connected with time it signifies age ; as, **וְנֹחַ בֶּן שֵׁשׁ מֵאוֹת שָׁנָה וְהַמָּבּוּל**, and Noah (was) six hundred years old when the flood, &c. **וְסָרָה בֵּת תִּשְׁעִים**, and Sara ninety years old, &c. **בֶּן שָׁנָה**, a year old ; **בֶּן חֹדֶשׁ**, a month old ; **קִיקְיוֹן בֶּן לַיְלָה**, a plant, the product of a night.

In like manner, other metaphors are formed from the animal frame ; as, **רֹאשׁ הָהָר**, the top of the mountain ; **רֹאשׁ חֹדֶשׁ**, the head of the month,

month, or new moon ; יַד הַיָּרְדֵּן, a (hand,) a branch of the Jordan ; יַד שְׂאוֹל, the power of the grave ; עֵין הָאָרֶץ, the surface of the earth ; עֵפֶפִי שַׁחַר, the eye-lids of the morning, the first dawning ; שִׁפְתַּי הַיָּם, the lip, the brink of the sea ; שֵׁן סֶלֶעַ, the tooth of a rock, a crag ; לִשׁוֹן אֵשׁ, a tongue of fire, a blaze ; צִלְעֹת הָאָרוֹן, the (ribs) sides of the ark ; לִפָּהּ, for an interpreter.

The heart, לֵב, from its nature (and situation, being considered the source of vital motion,) is, of course, the object of many figures and idioms ; as, לֵב הָאֲבִן, a heart of stone, a cruel obdurate heart ; לֵב בָּשָׂר, a heart of flesh, susceptible of sensibility ; לֵב יָם, the heart of the sea, a place distant from shore, high sea ; and so טֶבֶר הָאָרֶץ, the navel of the earth, for the middle, or centre, &c.

Similar modes of expression frequently occur when one object is mentioned to represent or denote another, as שִׁבְעַת פָּרוֹת שִׁבְעַת שָׁנִים, the seven kine (are) seven years ; (Gen. xli. v. 26, &c.) and

and so of the seven ears of corn. אָנוּשׁ רֶמֶה וּבֶן ,
 אָנוּשׁ , man (is) a worm, and a son of man
 (is) a little worm. Job, xxv. v. 6. אֲנִי חֲבַצְלֵת הַשָּׁרוֹן ,
 I (am) the rose of Shāron, the
 lily of the vallies. Song, ii. v. 1.

Thus, the verb הָלַךְ , to walk, go, or move
 forward, is frequently joined to other verbs, to sig-
 nify a progressive movement, increase, or conti-
 nuation ; as בֵּן הַיָּם הוֹלֵךְ וְסֹעֵר , for the sea is con-
 tinuing tempestuous. Jonah, i. v. 11.

From the shape, nature, and superior strength of
 animals' horns the noun קֶרֶן , a *horn*, a *ray* of light,
 &c. is frequently used to denote power, glory,
 hope, confidence, &c. as, וְקֶרְנֵי רֹאשׁ קֶרְנֵי , and his
 horns (are) horns of a unicorn. Deut. xxxiii. v. 17.
 אֶצְמִיחַ קֶרֶן , I will cause a horn to bud forth. Ezek.
 xxix. v. 21. רֶמֶה קֶרְנִי בַּיהוָה , mine horn is exalted
 in the Lord. 1 Samuel, ii. v. 1.

Some words, like פָּנִים , the face, or countenance,
 or

or surface ; עֵינַיִם , the eyes ; אָזְנוֹיִם , the ears ; are used in the constructive state, with a suitable fractional particle prefixed to them, and become abstract words, signifying general terms ; as, לִפְנֵי , before, prior to, and in the presence of ; בְּאָזְנִי , in the audience of, or the act of hearing or attending to any thing ; לְעֵינַי כָּל יִשְׂרָאֵל , in the sight of all Israel. Deut. xxxiv. v. 12.

When any thing great, or extraordinary, or wonderful, is expressed, a noun, signifying God, is metaphorically connected with the preceding word ; as, בֵּית אֱלֹהִים , the House of God ; אִישׁ הָאֱלֹהִים , a truly religious man ; הַרְרֵי אֵל , very high mountains ; צֵל שְׁדֵי , the (shadow of) divine protection ; שְׁלֵהֶבֶת יָהּ , a stupendous blaze ; פֶּלֶג אֱלֹהִים מְלֵא מַיִם , abundance of seasonable rain. Thus, by duly ascribing to the Supreme Being all greatness and power, the ideas and sentiments are elevated and peculiarly dignified.

By the same figure, *material* words are applied
to

to God, to describe or denote his holy attributes ;
 as, ^יעֵינִי, the superintendence, or *providence* of
 God ; ^ייָ, the *POWER* of the Lord ; לְבַשׁ יְיָ עֹז ,
 the Lord (is) *clad* with might, almighty ; אֵל דַּעוֹת ,
 of wisdoms, omniscient God ; כָּל אֲרָחוֹת יְיָ חֶסֶד וְאֱמֶת ,
 all the *ways* of the Lord (are) mercy and truth.

In like manner, the CREATOR and his attributes
 are verbally represented by *material* objects ; as,
 יְיָ צוּרִי, the Lord (is) my rock ; עֹזִי, my strength ;
 רוֹעִי, my shepherd ; צִנָּה וְסוּחָרָה אֶמְתּוֹ , his truth
 is a shield and a buckler. הֵן לֹא קִצְרָה יָד יְיָ מִהוֹשִׁיעַ
 וְלֹא כִבְדָה אֶזְנוֹ מִשְׁמֹעַ , behold, the Lord's hand is
 not shortened that it cannot save, neither his ear
 heavy, that it cannot hear. Isaiah, lix. v. 1.

Again, in like manner, human passions and
 infirmities are metaphorically ascribed to the
 DEITY, such as *jealousy, anger, &c.* as, אֲנִכִּי יְיָ ,
 אֶלֹהֶיךָ אֵל קִנָּא , I myself the LORD thy God (am)
 a *jealous* God. Exodus, xx. v. 5.

This

This most *violent* passion is imputed to the CREATOR to signify *forcibly* that HE only and alone is exclusively entitled to the worship of his creatures ; and to point out the evils and dreadful effects of idolatry in any shape whatever.

Thus the idiom *הָרָה אֵף* , to grow angry, &c. is frequently applied to God to signify his infliction of those punishments, or his permission of those calamitous visitations which, in the course of divine dispensations are entailed on guilt and transgressions. (See Deut. vii. v. 4, 11, 17, &c.)

These modes of description often remind us, his *creatures*, of our duties ; and, while equalled by none in sublimity or grandeur, are distinguished for majestic simplicity, and, above all, for the admirable tendency they have in the sacred language, by manifest allusions, to produce in the soul sentiments of the most exalted devotion.

Figures are formed also from other common words ;

words ; as, אור, *light*, is frequently used to denote prosperity and wisdom, and חושך, *darkness*, to signify adversity or ignorance ; as תורה אור, the law is LIGHT. Proverbs, vi. v. 23. וְהָלְכוּ גוֹיִם, and the nations shall come to thy light. Isaiah, lx. v. 3. זֶרַח בַּחֹשֶׁךְ אֹר לַיִּשְׂרָאֵל, in the darkness there ariseth light to the upright. Psalm cxii. v. 4.

The figures borrowed from rural objects and common life are many ; and the recurrence for figurative expressions to natural objects, particularly to plants, trees, and rural implements and operations, is so frequent in these venerable writings, that it is evidently characteristic of the primitive ages in which they originated ;* as וּפְרִינוּ בָאָרֶץ, and we shall be fruitful in the land. Gen. xxvi. v. 22. וּבְנֵי יִשְׂרָאֵל פְּרוּ, and the children of Israel were fruitful. Exodus, i. v. 7. וַעֲשֵׂה פְרִי לְמַעַן, and.

* See the Introduction.

shall bear fruit upward. Isaiah, xxvii. v. 31. **וַיֵּצֵא**
חֹטֶר מִגֹּזַע יֵשׁוּעַ, and there shall come a twig out of
 the stem of Jesse. Isaiah, xi. v. 1. **שֶׁשׁ פֶּהָה רֹאשׁ**
וְלַעֲנָה, a root bearing gall and wormwood. Deut.
 xxxix. v. 18. **וַיֵּצִיזוּ כָּל-פֹּעֲלֵי אֱוֹן לְהַשְׁמָדָם**,
 when all *workers* of iniquity flourish, (it is)
 that they be destroyed. Psalm xcii. v. 7.
חֹרְשֵׁי אֱוֹן וְזֹרְעֵי עֲמֶל-יִקְצְרוּהוּ, those who *plough*
 iniquity, and *sow* wickedness, shall *reap* the same ;
 Job iv. v. 8 ; (literally shall reap it, i. e. shall
 gather the fruit of each act of iniquity, &c.)
וְזֹרַע צְדָקָה שֶׁכֶּר אֱמֶת, but to him who soweth
 righteousness, or charitableness, (shall be) a sure
 (true) reward. Proverbs, xi. v. 18.

Sometimes figures are borrowed from *local*
 objects ; as, **לְבָנוֹן** and **בְּרִמָּל** ; which are two
 remarkable mountains of Palestine, the one remark-
 able as well for its height as for its antiquity, vast-
 ness, and the multitude of the cedars which adorned
 its summit, exhibiting an appearance of strength
 and

and majesty ; the other rich and fruitful, abounding with vines, olives, and delicious fruits, in a most flourishing state, both by nature and cultivation, displaying a delightful appearance of fertility, beauty, and grace ; therefore, whatever is metaphorically said to be לְבָנוֹן, partakes of manly dignity and power ; as “ the Children of Israel ;” or, “ the state of the nation ;” or, “ the temple ;” and whatever is called בְּרִמָּה, will be found to possess beauty or fertility.

The works of nature and common actions furnish the easiest and a most abundant source of figures in the sacred writings : but yet many images are borrowed from other sources, such as the historical facts related by the patriarchs, as the creation of the world, the deluge, &c. ; from their sacred rites and their religious worship, conducted with great splendour by their descendants, as commanded under the Mosaic theocracy ; national peculiarities or customs ; sources equally well KNOWN to the writers and the persons they addressed ; but others, in

in order to understand fully the figurative language in the sacred scripture, want that previous information which must be acquired by GENIUS, *learning*, a delicacy of taste, and perseverance.*

And now, I beg to remind the learner, that figurative expressions present a kind of picture to the mind ; and of all the figures none seem to approach so near to painting as metaphor ; but it must be continually remembered that the best picture is very different from the original, even in things of a similar nature ; and when the mind contemplates things distinct from body and matter,

* Whether it was through ignorance or malice, or both, it is no easy matter to say ; but sure it is, that infidel or atheistic writers, as Tacitus, Plutarch, Appian, Spinoza, Hume, Voltaire, Dupuis, Paine, Volney, and others, calumniated figurative expressions in many texts, or misrepresented their sense, and made the most absurd and ridiculous assertions concerning the use of them in the sacred scripture ; but their errors have been fully exposed, answered, and confuted by men of genius, learning, and industry. (See the Introduction.)

the

the resemblance is more distant than the poles of the world, and more different than the frigid from the torrid zone. But, when applied to the CREATOR, any resemblance, whatever, must vanish entirely and completely, as an original teacher of truth justly observes, וְאֵל-מִי תִדְמִינִי וְאִשׁוּהָ יֹאמַר קְדוֹשׁ, to whom shall ye liken me, or shall I be equal? saith the Holy ONE; (Isaiah.) Hence we may draw this *conclusion*:—That, in any passage, we are to understand, in the figurative sense, those words and phrases which cannot be understood *literally* without overthrowing the plain evidence of reason and common sense.

This conclusion, as well as the preceding observations, about metaphors and allusions, is equally applicable to the other analogical figures.

This figure is very frequent in the Hebrew scripture:—where only the radical allusions make *particular* instances of ILLUSTRATION.

Of

Of Allegory.

An allegory, as a continued metaphor, consists in a succession of words, which, under the literal sense, conceals a different or distant meaning ; as, —
 גֹּדֵר אַרְיֵה יְהוּדָה מִטְרֶף בְּנֵי עֲלִיָּתָּהּ כָּרַע רַבָּן —
 is a lion's whelp from the prey, O my son, thou art gone up ; (to the dens in the mountains understood ;) he stoopeth down, he coucheth.——

Sometimes the subject thus represented is kept quite out of view, and then we are left to discover it by reflection. This is not so easy, but it furnishes a very pleasant exercise to our faculties.

For the illustration of this I subjoin the following example :—
 גִּפְּן מִמְּצָרִים תִּסְיַע תִּגְרֹשׁ גּוֹיִם וְתַטְּעָה פְּנִיָּה
 לְפָנֶיהָ וְתִשְׁרֹשׁ שְׂרָשֶׁיהָ וְתִמְלֹא אֶרֶץ כָּסוּ הָרִים צִלָּהּ
 וְעִנְפֶיהָ אֲרוֹז־אֵל תִּשְׁלַח קִצְרֶיהָ עֲדָיִם וְאֶל־נָהָר יִזְקוּתֶיהָ
 לֶמָּה פִּרְצָתָ גִּדְּרֶיהָ וְאָרוּהָ כָּל־עֲבָרֵי דָרְךָ יִכְרַסְמֶנָּה
 חֲזִיר מִיַּעַר וְזִיז שִׂדִּי יִרְעֶנָּה אֱלֹהִים צָבָאוֹת שׁוֹב נֹא
 הִבֵּט מִשָּׁמַיִם וַרְאָה וּפָקֵד גִּפְּן זֹאת וּבָנָה אֲשֶׁר־נִטְעָה
 יְמִינָהּ

— יְמִינֶךָ וְעַל-בֵּן אֲמָצֶת לָךְ. Thou hast brought a VINE out of Egypt : thou hast cast out the heathens, and planted (her) it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof (were like) very high cedars. Why hast thou broken her hedges, so that all they that pass by the way do pluck her ? The boar out of the wood doth waste it, and the wild beast of the field doth devour it ; return, we beseech thee, O God of hosts ; look down from heaven, and behold and visit this vine ; and the vineyard which thy right hand hath planted, and the branch which thou madest strong for thyself. Psalm lxxx.

In this elegant and beautiful allegory, every circumstance agrees with a vine, and the whole of it accords with the Hebrew nation when afflicted by heathens, or persecuted by enemies. This figure is somewhat prolonged by Isaiah, (ch. v.) while, under the same image, the state of the nation,

tion, at another period, is represented. See, also, another excellent allegory in which this elegant prophet explains the design and manner of the divine judgements while he is inculcating the theological principle that God adopts different modes of acting in the chastisement of the wicked, but that the most perfect wisdom is conspicuous in all. The imagery is taken from rural objects. (Isaiah, xxviii. 23—29. See also Ezekiel, xix.)

Another excellent example of this kind may be seen in that famous allegory of Solomon, (Eccles. xii. 2—7,) in which *old age* is wisely and admirably well depicted.

It must, however, be observed that allegories like these are not common in the Hebrew scriptures.*

* In the Talmud, the Zohar, and other subsequent productions of Hebrew literature, these allegories are very common, and this was a very proper method of conveying moral and religious instruction under any restraint or fear; and, what is called fables and parables, are allegories which are found among the earliest productions of literature in other nations.

Of Comparison.

Words of the same kind that are used for metaphors, are also used for this figure ; but, with this difference, that in metaphors the resemblance is implied,—in this expressed. And the nature, power, and qualities of things must be attended to for the purpose of discovering, when compared together, their differences as well as resemblances.

To express a comparison, the particle כְּמוֹ, but more often the fragment כ, signifying *as, like, &c.* is used ; as כְּנִשֵּׁר יַעִיר קְנוֹ, as an eagle stirreth up her nest ; Deut. ; כְּרַחֵם אָב עַל-בָּנָיִם, (like) as a father pitieth his children ; אִנּוּשׁ כְּחֶצִיר יָמָיו, man his days (are) like grass. (Psalms.) וַיִּבְרַח בַּצֵּל, he fleeth also as a shadow. (Job.) הֲלֹכָהּ כְּאַנְמָן רֹאשׁוֹ, *is it* to bow down his head as a bulrush ? (Isaiah, in deriding the external forms of a hypocrite.)*

* The hypocrite, being a most contemptible character.

Sometimes objects are compared together on slight and distant resemblances, but having the merit of originality in these most antient writings, they always present their peculiar grace of novelty.

It must, however, be observed, that objects are sometimes compared together, though, strictly speaking, do not resemble each other essentially; but, agreeing in the effects which they produce upon the mind, they raise a train of resembling or concordant ideas, so that the remembrance of the one serves to strengthen the impression made by the other; as, הִנֵּה מַה-טוֹב וְיָמָּה נְעִיִם שָׁבֹת אָחִים, גַּם-יַחַד בְּשֵׁמֶן הַטּוֹב עַל-הָרֹאשׁ יֵרֵד עַל הַזָּקֵן וְזֶן אֶבְרֹן — שִׁירֵד עַל-פִּי מִדֹּתָיו כְּטֵל חֶרְמוֹן — Behold how good and how pleasant it is for brethren to dwell together in unity! (It is) like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment; as the dew of Hermon. — Psalm cxxxiii. Similar expressions occur in the Song of Solomon, which cannot be taken literally.

Comparisons

Comparisons are introduced for three purposes: illustration, amplification, and variety, and so they are very common in the Hebrew text.

Of Personification.

The subject of this figure is when we speak of stones, trees, fields, rivers, &c. as if they were living creatures, and to attribute to them sensation and thought, action or affection, as to persons. Indeed, even ideas or notions merely intellectual are personified; thus many figurative expressions are formed.

When, by any animating passion, whether pleasant or painful, an impulse is given to the imagination, we are apt to think that all nature does or should sympathise with us.

Thus the holy prophets (faithful teachers of moral as well as religious truth), moved with just indignation

dignation against the people of God for *ingratitude*, (as a crime of the very worst species,) obtest the heavens and the earth, and command universal nature to be silent; as, **הַאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ**, Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth. Deut. xxxii. v. 1, and Isaiah, i. v. 2.—**דְּרָכֵי צִיּוֹן אֲבָלוּת**, The streets of Sion do mourn, Lam. i. v. 4.—**יוֹם לְיוֹם**, Day unto day uttereth speech,—Psalm xix. v. 2. —**תְּהוֹם אֶל תְּהוֹם קוֹרָא**, Deep calleth unto deep. Psalm xlii. v. 7.

The beauty and energy of this figure, which is very frequent in the Hebrew writings, may be perceived from the preceding examples. It is often applied to the CREATOR, teaching the truths of religion and morality so suitable to the DIVINE MAJESTY; the language is peculiarly adapted to each character, and every composition, in its original purity, is excellent—as a free, elevated, and truly divine spirit pervades the whole.

From

Comparisons

From the foregoing *principle*, another figure, commonly called the APOSTROPHE, is also derived: when a momentary *presence* is bestowed upon a sensible being.

This figure is occasionally joined with the former, when things inanimate are not only personified, but also conceived to be present; as, *ה'י ישראל שמעו*, O, ye mountains of Israel, hear the word of the Lord God. Ezekiel, vi. v. 3.

As an effect of the same principle, we must notice the figure called HYPERBOLE, which consists in magnifying or diminishing an object beyond certain bounds.

An object very little or very great in its kind strikes us with surprise, and by this emotion, (which must have been very frequent in the first ages of the world,) we are convinced at the time that things are as they appear to our senses, while they may be greater or less than they seemed to be.

The

The same effect attends figurative grandeur and littleness. Hence to express this conviction the Hyperbole is adopted by the Hebrew writers, and the learned reader being sensible that it is a natural operation upon the mind, will find this figure also quite consistent with reason and the nature of things. Here follows an example, **הִנֵּה עָב קִטְנָה**, Behold, there ariseth a little cloud out of the sea like the palm of a man's hand. 1 Kings, xviii. v. 44.

This figure has been adopted by the modern as well as antient writers; and it is in common use among the learned and unlearned.*

The
* As our nature is so frail, and our senses so gross that they must be often armed and assisted to discern many things, we do NOT *easily* rest satisfied with the simple truth; but, surely we shew too strong a propensity to add and diminish, when, upon trivial occasions; and even without a due regard to this momentary conviction, we hear, in common conversation, to *fly*, for running or walking fast; faster than lightning; as white as snow; as swift as the wind; &c. which are all hyperbolical expressions exceeding

The *last* figure of speech that I think requisite to mention here, is what writers call ANTIPHHRASIS : when words are used in a sense *opposite* to their primary meaning ; as, בָּרַךְ, imprecate thou, Job, ii. v. 9, (from בָּרַךְ, to bless.) This figure is used by the Hebrew writers from motives of veneration and respect ; it must, therefore, be rendered with caution.

Thus, when a quality is the necessary consequence of any *known* principle, such quality is often expressed by anticipation ; as, לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת, It is not my will that he who is dying should die. Ezekiel, xviii. v. 32. וּבְגָדֵי עֲרוּמִים תִּפְשִׁיט, And the clothes of those that are naked

exceeding proper bounds : and indeed almost all the forms of compliment used now by the *civilized* nations are ridiculous or extravagant hyperboles. Hence the necessity of the corrective and salutary principle of old מִדְּבַר שָׁקֶר תִּרְחֹק, “ Keep thee *far* from any false matter,” (Exod. xxiii. v. 7,) a principle which cannot be too often remembered, in order to be as nice and exact as possible on all occasions.

thou

thou wilt (or mayest) have stripped. Job, xxii. v. 6. Observe, that many idioms are formed in a like manner, which have a peculiar energy in Hebrew, but like all other idioms they cannot be literally translated. Observe, also, that the *use* of interrogation (expressed by the η ,) is sometimes FIGURED to imply that the contrary supposition is erroneous or impossible.

And now that the analogical figures, also, have been discussed and exemplified, it is requisite to apprise the learner that the literal and figurative expressions are *designedly* INTERMIXED in all the books of the Hebrew scriptures; and, therefore, we must assiduously endeavour to ascertain and determine what is really figurative; lest we take that to be literal which is figurative, or else we pervert the literal meaning of words or phrases by a figurative interpretation; and when we have ascertained what is figurative or literal, to interpret it as accurately as possible and deliver its true sense.

For

For instance, we must retain the literal meaning of those words and expressions which are used in these scriptures to establish the historical FACTS as they were originally related ; such as the creation of the world, the Exodus of the Hebrews from Egypt ; the history of Joshua ; and the PRECEPTS ; which words are and always have been understood in the literal sense.

But whenever the literal meaning of words is contrary either to reason or common sense ; to parallel passages, or to the scope of a whole passage, (for which the טַעְמִים , or regulating notes, are highly useful, see page 352,) then it must be given up, and such words and phrases must be taken in the figurative sense, as in the examples adduced in this chapter. And, above all, whenever any idea or notion that partakes of materiality, tacit or expressed, is applied to the CREATOR, even in the most indirect and distant way possible, which must be taken in the figurative sense: so the holy scriptures have been understood by the learned from the most

remote antiquity; and, that they may never be taken in a contrary sense by the vulgar, so they are handed down from age to age.*

And before we conclude this chapter it may be useful farther to remark that the figures, syntactical as well as analogical, are more frequently used in some compositions than in others. The reasons are just and plain, as I shall endeavour to shew in the

* In antient times, (since the *poetic* and *philosophical* refinements of idolatry and materialism,) when learned men assembled together to contemplate *secrets* of a higher concern, and more weighty truths contained in these scriptures, and to expound the same ORALLY, in order to abstract every one from all materiality in his ideas, it was the established custom to make a suitable declaration against all words that might sophistically tend to idolatry or materialism; concluding with this awful text: ארור האיש אשר יעשה, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the works of the hands of the craftsman, (i.e. the materialist), and putteth it in a secret place, (i.e. the mind or mental reservation,) and all the people shall answer and say Amen." (See Deut. xxvii. v. 15, Psalm xxv. v. 14; and the Zohar in loco.)

following

following part of this grammar, after saying something upon the nature of diction or style.

CHAPTER XXII.

Of Style.

Having treated of the plain and figurative construction of the Hebrew language, which is the theory of sentiment, the Syntax is drawn to an end ; but, as syntax is the completion of grammar, before we finally dismiss this subject, we are led to the consideration of Style.

Style may be defined the peculiar manner in which a man expresses his conceptions by means of language.

It is a representation not only of the ideas which
rise

rise in the mind ; but also of the manner in which they rise there in succession : hence the *style* and sentiment, or thought, are so intimately connected, that it is generally very difficult to separate them. Thus we say a FEEBLE or *spirited* style, which are evidently the characters of a man's way of thinking on different subjects, as well as the manner of expressing himself.

Thus, different nations have been noted for peculiarities of style, suited to their different temper, genius, education, and habits ; and characteristical differences have been justly remarked in the style of the Greeks, the Romans, the English, &c. and many simple and complex qualities have been enumerated which renders it rather difficult to form a precise idea of what is meant. But as the end of language is to convey our thoughts *clearly* to the minds of others, and at the same time in such manner as shall most effectually answer the various purposes of discourse, all the qualities of a good style may be ranged under two heads, namely,

perspicuity

perspicuity and *ornament*, which ought to be properly applied, according to the species of composition intended, some requiring more of perspicuity, others more of ornament; indeed, in the same composition, the different parts of it require a variation of manner.

The Hebrew writers adopting the primæval phraseology had many peculiar advantages, (some of which I have endeavoured to point out,) and aided by divine inspiration, they have made the best and most suitable application of these good qualities to all their *compositions* which are either HISTORICAL, PRECEPTIVE, OR PROPHETICAL.

In the *Historical* compositions, (which form the greater part of scripture,) perspicuity is the predominant quality; being a continued *narrative* of facts, events, and characters, such as they were, with their circumstances of time and place, set forth in the easiest, most instructive, and most agreeable

agreeable manner, forming a complete, and perfectly genuine and authentic history.*

In the *preceptive* parts, also, perspicuity prevails because they contain those laws, statutes, and rites, some passive (מִצְוֹת לֹא תַעֲשֶׂה), others active (מִצְוֹת עֲשֶׂה), and all tending to the GENERAL *maxim* in scripture, “to abstain from evil and to do good;” comprising all those duties relating to God and to *man*, which every accountable creature was to know, and in such compositions these figures are but sparingly used. In these sacred and venerable compositions, that they might be intelligible to all, we find the plainest words, the simplest and most proper expressions; and, an exact arrangement invariably observed, nothing deficient, nothing superfluous, in short, nothing which in more or fewer, or other words, or words otherwise disposed could have been better expressed.

* See the Introduction.

In the prophetical compositions, ORNAMENT, as well as *conciseness*, will be found to be more predominant. Nor is it consistent with reason that prophecy, which always referred to *futurity*, should have been quite perspicuous, before the accomplishment; and yet so plain and clear when accomplished, as not to admit a doubt in regard to the events foretold; but, for this species of composition, the existing state of things, and a knowledge of the original language in which they were written, must be the best elucidation.

The general style of these scriptures is in a kind of prose, but very different from the common and vague prose, which may be said to flow indefinitely like a stream; the prose of the sacred volume, like “descending drops,” is capable of being numbered, so as to produce a certain melody, which, on particular occasions, is blended with the real beauties of *versification*, as will be seen presently, being its appointed place.

PART IV.

PROSODY.

Prosody consists of two parts ; the former teaches the nicest and most accurate pronunciation of a language, comprising *quantity, accent, emphasis, pause, and tone*, (which require much study) ; and, the latter treats of VERSIFICATION.

In the Hebrew language, all that regards the pronunciation is judiciously adjusted by the *vowel-points* and *regulating-notes*, as I have endeavoured to explain and exemplify in the preceding parts of this Grammar ; there remains, for this last part, only to give a view of Hebrew versification, which may, perhaps be made clearer, and will, I trust, be more fairly estimated by casting a mere glance ON POETRY.

Of

Of Poetry and Hebrew Versification.

Poetry is said to exhibit a “system of nature *different* from the reality of things,” in order to please *chiefly*, and a poet must be complaisant enough to “*invent*” in order “to deserve his name,” while what he relates may yet be true. Thus the poet seems constrained to please at the expense of truth; and poetry, requiring the allurements of *fiction*, truth and untruth will be found to be *poetically* mixed together, which the discreet reader must afterwards separate, a task which, at times, is rather difficult. The very language is made different by the poets, and the number and variety of syllables must be arranged according to certain laws, (not always favourable to the justness of ratiocination;) and, compared with prose, poetry may, by its alluring qualities, be more mischievous, or additionally useful, ac-

3 N

cording

according to the matter or subject to which it is applied.*

The antient poets, Greek and Roman, whose works are “the *fatal* monuments” and “*impure* remains of heathenism,” or idolatry, as indirect and additional illustrations of the Holy Scriptures, may be acceptable to some; but they cannot be put into the hands of youth without proper and seasonable precaution.†

The

* It seems rather unfortunate that of all those who have furnished us with a definition of poetry, no one has proposed utility as its ultimate object. For, poetry that is uninstructional, though it were harmless, cannot please any one who knows the value of time, as it is “no better than a warbling trifle;” but when it is immoral or irreligious, it must *displease* all those who retain any rational sensibility or uprightness of heart, and give offence to every regular member of society in a civilized country. And if genius and wickedness may have been found united in the same person, yet corruption of heart and delicacy of taste will, I hope, be allowed to be incompatible.

† Among the Gentiles the poets preserved the popular corrupted

The modern poets, who permit an inconsistent and heterogeneous mixture of classical mythology and sophistical subtleties with scriptural doctrines or rupted theology, established by custom and tradition, and annexed to their public feasts and execrable ceremonies. They exhausted all the eloquence and borrowed graces which genius could supply to gloss over absurdities, vices, and crimes, in the most lively colours and the strongest language; which, however, sober and wise philosophers, in the course of time, have endeavoured to correct. Homer, the most antient poet, ascribed the worst passions and infirmities of wicked men to his gods, or heroes. The stories he relates of them are replete with quarrels, thefts, and other infamous excesses, shocking, shameful, and detestable, and so much cruelty is displayed in giving such a picture of his ancestors and their idolatry, that their very names are justly considered (since the time of Moses) synonymous terms with apostacy, cruelty, obscenity, and disgust. Hence it is wisely commanded “to make no mention of the name of other gods,” or idols. *Exod. xxiii. v. 13, Joshua, xxiii. v. 7, and Psalm xvi. v. 4.* Plato, a sober philosopher, (though a heathen,) strongly declaimed against Homer, and other succeeding poets, who imitated his example, and banished them all from his commonwealth, to prevent the dangers that may (without correctives) arise from them. Cicero approves plainly the wise conduct of Plato. (See *Plato de Legib. lib. 7, Quint. lib. cap. 14, and others.*)

allusions,

allusions, as they lose sight of utility, it may perhaps be questioned whether they wanted more learning or more conscience; but they certainly afford ample indication that the barbarous or vitiated taste of the rude and dark ages is not yet quite corrected: and, without preventive measures, they may contaminate their readers, and misguide many of them in their judgements where to approve and where to censure.*

The

* Since the revival of learning in Europe many poets have adopted the phraseology of the heathens, for which they have been justly censured. In fact, it seems strange that he who does not believe in idols, should still call upon them for help, like a heathen:

Deosque precetur et oret.

Hor. Ar. Poet. v. 193.

Which is not only repugnant to good sense, but it may also be attended with mischief. In the time of the poet Dante, the common people of Italy believed that his “Inferno” was a true account of what he saw when he actually went down to hell. (See *Vicende della letteratura del Sig. C. Denina*, c. 4.) The theology of the pagans is too absurd and infamous to lessen our reverence for the scriptures, and their finest treatises of morality are well known

The Hebrew writers of the sacred scriptures, preferring the “desire of being *useful* to the complaisance” of a poet, renounced the pompous title, with the imaginary beauties of poetry, its laws, and perplexities; and rest satisfied with the real merits of a plain and instructive **VERSIFICATION**. As men of piety and of benevolence, warm admirers of the beauties of *nature*, and duly grateful to its **AUTHOR**, they versified some compositions to raise the same laudable affections in their readers known to be both imperfect and incomplete. But when we see the scepticism of Pyrrho, and the atheism of Epicurus (אפיקורוס,) or other atomical philosophers, filched out of their native jargon to be dressed in the fashion of a modern language in a meretricious style, decorated with the sublime thoughts of the prophets, sacrilegiously pillaged to make a monstrous medley, (could a sound mind in a sound body produce this?) *propagating what ought to rot*, the poison may be more destructive, because it is concealed, “*Latet anguis in herbâ.*” Such poets deserved the utmost censure of the satirists and critics, who judiciously offered it as an antidote: a task which may, however, be more suitably performed by the learned parent, or the skilful and conscientious teacher.

ders,

ders, with additional zeal, as versificators. To inculcate the *practice* of virtue, founded upon PURE THEISM, being invariably their theme, they had no need of other ornaments for its support than those it furnishes from its own fund. They adopted therefore the same language which they use in their more perspicuous compositions, as also the same kinds of figures which they only cultivated and augmented for ornament in those which are versified, that they might be read by all with equal ease and profit, as well as additional delight.

The melody which depends on long and short syllables, properly combined in a sentence, is found in prose as well as in verse, but in verse the melody is more perfect, owing to a peculiar arrangement of the component words and phrases.

The first use of *versification*, (שִׁירָה or שִׁיר,) among the Hebrews, was to preserve the remembrance of important events; and then it was set apart for religion and morals, having always real utility

utility for its ultimate object, with just reference to the Creator: many examples might be produced here, of short and prolonged compositions from different parts, from the prophecies in particular, but as some are more remarkable than others, a few may be selected which are peculiarly sublime and more highly versified:

The famous Song of Moses upon the passage through the sea, (Exod. xv.), and his prophetic exhortation, (Deut. xxxii.)

The inimitable Ode of the Prophetess Deborah, in which the eager expectation of Sisera's mother is related, exhibits a most striking picture of maternal solicitude, both in words and actions, representing the state of a mind agitated and suspended between hope and fear. (Judges, v.)

When the Prophet Isaiah predicted the liberation of the Hebrews from their severe captivity in Babylon, and their restoration to their own country;
introduces

introduces them as reciting a kind of triumphal hymn upon the fall of the Babylonish monarch, for his tyranny and oppression, (ch. xiv. v. 4—27 ;) also his condemnation of hypocrisy, (ch. lviii.) &c.

The Book of Lamentations, and of Psalms, and of Proverbs, Solomon's Song, are versified, as also almost the whole Book of Job. They are all replete with beautiful and sublime imagery from nature, and abound with the most elegant and animated figures every way instructive to those who are duly prepared to consult them.*

The prophecies are not all equally clear, and those of Ezekiel are not so clear as others. When a subject is not in itself quite clear, owing to the limits of the human understanding, the in-

* Mr. Gray's Ode called the *Bard*, is all darkness to one who knows nothing of the English history posterior to the reign of Edward I. and all light to any one who is well acquainted with that history.

spired versificators amplify on it, either to correct or confirm it, and the subject is always improved by the new additions. For an instance of this the following text may be sufficient: הַנִּטֵּעַ אֵז:

הֵלֵא יִשְׁמַע אִם יַצֵּר עֵין הֵלֵא יִבִּיט. He that *planted* the *ear*, shall HE not hear? *he* that *formed* the *eye*, shall HE not see? Psalm xciv.

This text is introduced by the royal versificator when, after calling for justice, *he* complaineth of tyranny and impiety, and teacheth the *providence* of GOD. The words are remarkably appropriate. For it is well known that of the five senses, *two* are usually and most properly called the senses of learning, as being most capable of receiving communication of thought and notions, and these are *hearing* and *seeing*. With regard to the organs themselves, the *ear* and the *eye*, as they amount to an evident manifestation of superior intelligence used in the very structure, both in their internal and external constitution, they are most wisely and happily introduced here; and as in every

part of these valuable organs, every thing about them, an extraordinary degree of providential care is to be seen, evidently proportioned to their value and tenderness, they suggest to us, most rationally and irrefragably, a great and almighty DESIGNER.* The truth of this sentiment is affirmed with greater earnestness, by putting it in the form of a question, (which is the *figured* use of interrogation,) expressing thereby the strongest confidence that every one will readily believe so rational a truth by appealing to every hearer for the falsehood and absurdity of the contrary position.

To distinguish, in every composition, what is prose and what is versification, practice is the best master.

We have now finished what was proposed concerning Hebrew versification in the Bible, which completes the whole of this Grammar.

* Well it might be said by learned men that the examination of the eye alone is a cure for atheism and infidelity.

THE

THE VOCABULARY.

This collection of common and uncommon words contains many **ROOTS**, besides those used as examples in orthography and etymology. The words chosen for this purpose are such as will enable learners easily to find out any root in which they might be otherwise mistaken ; and, *different* words consisting of the **SAME** consonants even in their primary state. They are all classed according to the genius of the language, and intended as additional illustrations, to be considered separately, as *nouns*, *verbs*, or *particles*, distinguished often by the points **ONLY**. As some of them consist of the pure root *unaugmented*, making but one syllable, and others making two ; or more, when *augmented* with any of the seven letters, (see page 313, &c.) an accent is placed on that syllable where the stress lies. And to make it the more readily useful the words are *alphabetically* and *syllabically* arranged.

NOUNS.

NOUNS.

1. *Nouns consisting of two and three letters, being entire roots, and making but one syllable.*

strength, or might	אֹז	a basket	דֹּר
light	אֹר	generation	דֹּר
fire	אֹר	a sufficiency	דִּי
a vapour	אֵיד or אֵד	blood	דָּם
a sign	אֵת or אֹת	a law, or statute	דָּת
food	בָּג	glory, or praise	הֹד
a pit	בֹּר	substance or honour	הֹן
a measure, a bath	בֵּת	the hin (a measure)	הֵין
a roof	גָּג	a hook	וּ
a nation	גֹּי	splendour	זֵין
a valley	גֵּיא or גֵּי	species, food in kind	זֶן
a nerve	גֵּיד	a debt	חֹב
lime	גֵּיר	a circle	חֹג
a press for wine, oil, &c.	גֵּת	white	חֹר
an uncle	דֹּד	a noble or free man	חֹר
		good	טוֹב
		goodness	טוֹב
		mud	טֵיט
		a palace	טֵיר
		the hand, or a handle	יָד
		a name of the CREATOR	יָהּ
		the sea	יָם
		a day	

a day	יוֹם	a side	צֵד
a cup	כוֹס	a sharp knife	צוֹר
a bag	בֵּיס	a rock	צוֹר
the hazel-tree	לוֹז	the voice, a call	קוֹל
a stain or maim	מוֹם	an ape	קוֹף
myrrh	מוֹר	emptiness	רִיק
pressure	מִיץ	the white of an egg	רִיר
a drop	מֵר	a gift	שִׁי
parboiled, or underdone	נָא	a sheep	שֶׂה
a heap or pile	גֵּד	the leg from the knee	שׁוֹק
a hawk	נֶץ	to the ancle	
a secret or solidity	סוֹד	a street	שׁוֹק
an end or extremity	סוֹף	an ox	שׁוֹר
a rush	סוֹף	a wall	שׁוֹר
an infant	עוֹל	a sack	שֶׁק
a skin	עוֹר	six	שֵׁשׁ
a pen	עֵט	a bridal or bedchamber	תָּא
a town	עִיר	a turtle	תוֹר
the mouth	פֶּה		
fortune, or lot	פוֹר	2. Nouns of two syllables, consisting of roots	
a young bull	פֶּר	unaugmented, with an	
sheep	צֹאן	accent	

*accent on the syllable
where the stress lies, to
assist learners.*

a desire, or wish	אֲבָהָה
a pool	אֲבָנִים
the ruby	אֲבָרִים
red	אֲדָם
a lord	אֲדֹנָי
a basis	אֲדָרִי
grandeur	אֲדָרִי
a tent, or hall	אֲהֵל
iniquity, an idol	אֲוֹן
a stag	אֵיל
a ram	אֵילִם
power	אֵלִל
inanity, or nothing	אֵין
meat, food	אֵכֶל
God	אֵלֹהִים
an oak	אֵלֶךְ
a bundle	אֵלֶם
a dumb man	אֵלֶם

a mechanic	אֲמָן
firmness, or faith	אֲמָן
truth	אֲמָן
a speech, or word	אֲמָר
a treasure	אֲצֹר
texture	אֲרָג
a cedar	אֲרֹז
a traveller	אֲרִיחַ
the ark, or a box	אֲרֹן
a wild ash	אֲרֹן
the earth	אֲרֶץ
a grove	אֲשֵׁל
happiness	אֲשֶׁר
a she-ass	אֲתֹן
a well	בְּאֵר
a house	בֵּית
black cattle	בָּקָר
the morning	בָּקָר
a herdsman	בָּקָר
the knee	בֶּרֶךְ
flesh or meat	בֶּשָׂר
proud, or gay	גֵּאָה

medicine

medicine גִּהָה
 gibbous גִּבִּי
 a man, a governor גִּבֹּר
 a giant גִּבּוֹר
 rapine גִּזָּל
 the trunk of a tree גִּזַּע
 a thief, a knave גִּנָּב
 produce גִּרָשׁ
 a thing beaten, or
 thrust out, as corn גִּרָשׁ
 a word, or thing דָּבָר
 a custom דָּבָר
 a plague דָּבָר
 a standard דָּגֵל
 fat, or thick, dense דֶּשֶׁן
 cinders דֶּשֶׁן
 a walk, or range הֶלֶךְ
 a mountain הָר or הַר
 a mockery הַתֵּל
 a wolf זֶאֵב
 a present זֶבֶד
 an olive זֵית

a remembrance זָכָר
 a male זָכָר
 time זְמַן
 old age זָקֵן
 an old man זָקֵן
 the beard זָקֵן
 an inundation, a storm זָרֵם
 seed זָרַע
 an arm זָרַע
 a pledger חָבֵל
 a rope, or cable חָבֵל
 pain חָבֵל
 a companion, or part-
 ner חֵבֶר
 an incantation חֶכֶם
 the world חֶרֶל
 new חֲדָשׁ
 a month חֲדָשׁ
 the chest, or breast חֶזֶה
 a seer, or gazer, a
 prophet חֶזֶה
 strong, firm חֲזָק

strength,

strength, might	חֵזֶק	freedom, liberty	חֶפֶשׁ
a sinner	חַטָּא	investigation	חֶפֶשׁ
a sin	חַטָּא	an investigator	חֶפֶשׁ
a twig	חֵטֶר	an area, or court	חֵצֵר
an army, valour	חֵיל	dryness	חֶרֶב
wise	חָכָם	a sword	חֶרֶב
milk	חָלָב	the sun	חֶרֶם
(its genitive)	חָלָב	winter	חֶרֶף
fat, or tallow	חָלָב	a reproacher, or	חֶרֶף
one's life-time	חַיָּוִת	scoffer	
a weasel	חֵלֶד	a ploughman	חֶרֶשׁ
leaven	חֶמֶץ	a deaf man	חֶרֶשׁ
an oppressor	חֶמֶץ	an artificer, a	חֶרֶשׁ
vinegar	חֶמֶץ	workman	
cement, or mire	חֶמֶר	an earthen pan	חֶרֶשׁ
ruddy	חֶמֶר	a girdle, or belt	חֶשֶׁב
slime (a kind of	חֶמֶר	darkness	חֶשֶׁךְ
clammy substance)		a son-in-law, a	חָתָן
an ass	חֶמֶר	bridegroom	
a hypocrite	חֶנָּף	a father-in-law	חָתָן
a favour	חֶסֶד	wine	יַיִן
want, penury	חֶסֶר	a child	יָלֵד
		fair,	

fair, handsome	יָפֵה	fit, right	כֶּשֶׁר
dear, precious	יָקָר	a writing	כָּתָב
dearth, or value	יָקָר	a crown	כֹּתֶר
fearful	יָרֵא	the heart	לֵב or לֵבָב
a month	יָרַח	white	לָבָן
the moon	יָרַח	a flame, or a blaze	לֶהָב
old	יָשֵׁן	bread, food	לֶחֶם
sleepy	יָשֵׁן	a fighter	לָחֵם
upright, or straight	יָשָׁר	the night	לַיְלָה
uprightness	יָשָׁר	an old lion	לֵישָׁן
excellent	יָתֵר	a doctrine, or disci- pline	לִקְחָה
a rope, or cord	יָתֵר	a collection	לִקְטָה
glory, or dignity	כָּבוֹד	the morrow	מָחָר
heaviness	כָּבֵד	a mixture	מִזְגֵּג
the liver	כָּבֵד	water	מַיִם
a ladder	כֶּבֶשׂ	a sale, a market	מָכַר
a lamb	כֶּבֶשׂ	a king	מֶלֶךְ
a priest	כֹּהֵן	malice, or malignity	מַעַל
an end	כֶּלֶה	sweet	מֶתֶק
a chair, or throne	כִּסֵּא	sweetness	מֶתֶק
a holiday, or vacation	כִּסֵּא	a nibbling fool	נָבֵל
a couple, or double	כִּפְּלָה		

a flagon, or jar	נֶבֶל	numeration, or ci-	סֶפֶר
the south	נֶגֶב	phering	
a vow	נֶדֶר	a hiding-place	סֶתֶר
a charm, a divination	נֶחֶשׁ	a slave, or servant	עֶבֶד
a serpent	נָחָשׁ	a herd, or flock	עֶדֶר
a fall, an abortion	נֶפֶל	evil, wickedness	עוֹל
prevalence, supe-	נִצָּח	an evil doer	עוֹל
riority		blind	עוֹר
eternity	נִצָּח	fowl, or winged	עֵיט
nard, or spikenard	נֶרְד	creatures	
twilight	נֶשֶׁף	an eye, a fountain	עֵין
nitre	נֶחֶל	an ass's colt	עֵיר
a porter	סֶבֶל	a leaf	עֵלֶה
a load, or burden	סֶבֶל	a fine, or punishment	עֶנֶשׁ
order, symmetry	סֶדֶר	idle	עֵצֶל
an oaf, or dolt	סֶבֶל	dominion, or empire	עֶצֶר
folly, perverseness	סֶכֶל	steril	עֶקֶר
a symbol, or simili-	סֶמֶל	the evening	עֶרֶב
tude		sweet, or agreeable	עֵלֶב
a phial	סֶפֶל	fairness, or beauty	פֶּאֶר
a book, or roll	סֶפֶר	coal	פֶּחֶם
a scribe	סֶפֶר	the passover (a feast)	פֶּסַח
		lame	

lame	פֶּסֶחַ	small, little	קָטָן
ferocious, fierce	פָּרָא	a handful	קֶמֶץ
a particular, parti- cularity	פֶּרֶט	a cane, or reed	קָנָה
a horseman	פָּרֵשׁ	a crow, or raven	קָרָא
dung, ordure	פֶּרֶשׁ	a battle, a fight	קָרָב
an offence, transgres- sion	פֶּשַׁע	near	קָרֵב
a step, or pace	פֶּשַׁע	frost	קָרַח
an interpretation	פֶּשֶׁר	bald	קָרַח
a door	פֶּתַח	hard	קָשָׁה
an army, or host	צָבָא	hardness	קָשָׁה
colour	צִבֵּעַ	a bowl	קָשָׁה
justice, or righteous- ness	צֶדֶק	a bow	קֶשֶׁת
a rib	צִלְעַ	an archer	קֶשֶׁת
lameness	צִלְעַ	a foot	רֶגֶל
sorrow, trouble	צָרָה	robust, strong	רָקִיב
a grave	קֶבֶר	a space, or relaxa- tion	רוּחַ
the east, antiquity	קֶדֶם	the wind, or spirit	רוּחַ
holy	קֹדֶשׁ	a wrong or evil act	רָעָה
holiness	קֹדֶשׁ	a tremor	רָטַט
		a charioteer	רֶכֶב
		a coach, or chariot	רֶכֶב
		hunger,	

hunger, famine	רָעָב	peace	שָׁלוֹם or שָׁלוֹם
hungry	רָעָב	perfect, or complete	שָׁלֵם
impious, spiteful	רָשָׁע	a peace-offering	שָׁלָם
spite, malice	רָשָׁע	thick, fat	שָׁמֶן
terror	רִתּוֹחַ	oil	שָׁמֶן
kindred, or rest	שָׁאֵר	a report	שִׁמְעָה
heaven	שָׁאֵר	a gate	שַׁעַר
seven	שִׁבְעָה	gloom	שִׁעֹר
plenty, fulness	שִׁבְעָה	hair	שִׁעֹר
a sceptre, or rod	שִׁבְטָה	the lip, also speech	שִׁפָּה
a breaking, a frac-	שִׁבְרָה	humble, or low	שִׁפְלָה
ture		humility	שִׁפְלָה
hope, expectation	שִׁבְרָה	quiet, ease	שִׁקָּט
a dwelling	שִׁבְתָּה	weight, or scales	שִׁקָּל
the sabbath	שִׁבְתָּה	scurrility, an untruth	שִׁקָּר
a clamour	שִׁוּעָה	ministry, or sacerdo-	שִׁרְדָּה
liberal, free	שִׁוּעָה	tal office	
liberality	שִׁוּעָה	a measurer's line	שִׁרְדָּה
marble	שִׁישׁ	form, or shape	תִּאֲרָה
the intellect, or skill	שִׁכְלָה	an ark, or box	תִּבְיָה
strong drink	שִׁכָּר	the middle, or cen-	תִּוֹךְ
a reward	שִׁכָּר	tral part	

a badger

a badger תַּחַשׁ
 the habitable world תִּבְלָה
 wickedness, or תִּבְלָה
 crime
 a buck goat תִּישׁ
 the palm-tree תַּמָּר
 a date תַּמָּר
 the mast of a ship תַּרְוֶה

3. *Nouns augmented with א in the beginning.*

a native אֲזַרְחָה
 a finger אֶצְבָּע
 a balcony אֶשְׁנֵב

4. *Nouns augmented with א, or א, before the last radical.*

fattened אָבוּם
 a crib אָבוּם
 robust, strong אָבִיר
 hyssop אֲזוּב
 thread, or twine אֶטוּן
 a chief, or leader אֶלּוּף
 religion, or faith אֶמוּן
 a watch-tower בָּחוּז
 fir, or fir-tree בְּרוֹשׁ
 a fugitive בֹּרַח
 a bar, or bolt בָּרִיחַ
 a giant גָּבוּר
 a governor גָּבִיר
 habitation, a dwelling זָבֹול
 hollow חָלוּל
 a ploughing חֲרִישׁ
 the navel טָבוּר
 a river יָאוּר
 a cherub קְרוּב
 a palace דְּבִיר

the

the tongue, a lan- guage	לָשׁוֹן	a rebuke, or re- proof	נֶעֱרָה
strong, violent	עָרִיץ	wisdom	חֵכְמָה
the north	צָפוֹן	a wise woman	חַכְמָה
a bird, or sparrow	צָפוֹר	the moon	לְבָנָה
holy	קָדוֹשׁ	a brick	לְבִנָּה
harvest	קִצִּיר	frankincense	לְבָנָה
riches, possession	רְכוּשׁ	charity, righteous- ness	צִדְקָה
a sovereign	שָׁלִיט	a question, petition	שְׁאֵלָה
an oven, or fur- nace	תֵּנוּר	a maid servant	שִׁפְחָה
a sea-monster	תַּנִּינִן	a vain or impro- per saying	תַּפְלָה

5. Nouns of two and three syllables, augmented with a ה at the end of the root.

love, affection	אַהֲבָה
a blessing	בְּרָכָה
a cistern, a pond	בְּרִכָּה

6. Nouns augmented with a ה at the end, and a י, or a ו, before the last radical.

religion, or faith	אֱמוּנָה
an embassy, or an- nouncement	בְּשׁוּרָה

a girdle

a girdle חֲגוּרָה

a change חֲלִיפָה

salvation יְשׁוּעָה

a prophecy נְבוּאָה

a singing to an in-
strument נְגִינָה

a leech עֲלוּקָה

a commission, or
appointment פְּקוּדָה

a cure רְפוּאָה

a proverb, or adage שְׁנִינָה

7. *Nouns augmented with
a ת at the end of the
root.*

an epistle אֵלֶּכֶת

a furred mantle אֶלְרֶת

an emerald בְּרָקֶת

a matron, or a lady נִבְרֶת

dryness יְבֻשָּׁת

the propitiatory כַּפֶּרֶת

place in the temple

8. *Nouns augmented with
ות or ית at the end of
the root.*

posterity אַחֲרִית

dung אֲשָׁפוֹת

a kingdom מַלְכוּת

a beginning רֵאשִׁית

health רְפָאוֹת

a remnant שְׁאֲרִית

9. *Nouns augmented with
a ו or ון at the end.*

perdition אַבְדּוֹן

hope, confidence בְּטָחוֹן

a palace בֵּיתוֹן

an ox

an ox	גֵּרֹז
a memorial	זִכְרוֹן
an interpretation	פְּתִירוֹן
famine	רָעָבוֹן
a table	שֻׁלְחָן

10. Nouns augmented
with a מ before the
first radical.

victuals	מֵאֵכָל
an entrance	מְבוֹא
a messenger, &c.	מְבַשֵּׁר
a shelter	מִחְבֵּא
an inn, a lodging	מָלוֹן
a hiding-place	מִסְתָּר
obscuration	מְעוּף
an act, or deed	מַעֲשֵׂה
a course, or race	מְרוֹץ
a tabernacle	מִשְׁכָּן

11. Nouns augmented

with a מ at the begin-
ning, and a ה at the
end of the root.

a thought, &c.	מַחְשְׁבָה
a work	מַלְאכָה
a measure	מְשׁוּרָה

12. Nouns augmented
with a ת before the first
radical, and a י be-
fore the last.

the box-tree	תֵּאֲשׁוּר
a cleansing	תְּמָרוֹק
recreation	תַּעְנוּג

13. Nouns augmented
with ת at the begin-
ning, and a ה or ת
at the end of the root.

an ornament	תְּפָאֲרָה
an offering	

an offering
apparel

תְּרוּמָה
תְּלַבְשֶׁת

14. *Some Nouns are augmented with a ך, or a ם, or a ן, before the first radical, and a ן before the last.*

a wallet

זֶלְקוֹט

an owl

יִנְשׁוּף

a lock, or peg

מַנְעוּל

a secret

מַצְפּוֹן

a thorn-tree

נֶעְצוּץ

a wrestling

נִפְתּוּל

15. *Some Nouns are augmented irregularly.*

sparklingness

חֲבִלְלוּת

uprightness

קוֹמְמִיּוּת

Nouns formed from

roots which do NOT remain entire, (see p. 318, &c.) but in which a radical is dropped or exchanged for some of the seven augmenting letters.

1. *Nouns derived from roots of which the first letter being a ל or נ, is exchanged for a מ; and occasionally augmented with a ה or ת after the last radical.*

acceptance

מָקַח

a gift

מָתָן

a removal

מָסַע

a bed

מָטָה

a staff, or stick

מָטָה

a target, or scope

מִטְרָה

a kind of hammer

מִקְבֵּה

2. *Nouns derived from roots of which the last letter being a ה is exchanged either for a ו, or י, or both jointly; or ון, ות, or ית.*

a sister	אֲחוֹת
a covenant	בְּרִית
pride, excellence	גְּאוּת
a kid	גִּדִּי
silence, dumbness	דָּמִי
a vision	חֲזוֹן
sorrow, agony	יָגוֹן
a vessel	כֵּלִי
rebellion	מֶרֶד
innocent	נָקִי
winter	סֶתֶר
meek, humble	עָנָו
fruit	פֶּרִי
glory	עֲבֹדָה
possession	קִנְיָן
benevolence	רְצוֹן

the intellect יְשָׁבוּר
a buffalo תָּאוּ or תֹּאוּ

3. *Nouns derived from roots whose first letter being a י, is exchanged for מו or תו; or it is dropped, and a ה is put after the third radical.*

an acquaintance	מוֹדַע
education	מוֹסָר
a seat	מוֹשֵׁב
an inhabitant	תוֹשֵׁב
fear	מוֹרָא
sleep	שֵׁנָה
a confession	תוֹדָה
the law	תוֹרָה

4. *Nouns from roots whose third letter being a ה, is dropped.*

a father	אָב
a brother	אָח

a brother אָח
 a son בֶּן
 the body גוֹ
 a line קוֹ
 a mark, or sign תוֹ

5. *Nouns whose medial radical, being a י is dropped.*

hasty אָז
 a foreigner גֵּר
 a lamp נֵר
 bad, wrong רָע
 a singer, or chaunter שָׂר

6. *Nouns from roots whose second radical being like the third, the last is dropped; and sometimes exchanged, and occasionally augmented.*

a bud, greenness אֵב

a mother אִם
 people אָם
 purity בֵּר
 a garden גֻּן
 a bear דָּב
 clear זָךְ
 warm, hot חָם
 heat חֹם or חום
 young children טַף
 the palm of the hand כַּף
 bitter מָר
 a standard, or sign נִס
 a threshold סָף
 a nation עַם
 strength עֹז
 a goat עִז
 fine gold פֶּז
 a shadow צֶל
 light קֶל
 soft, tender רָךְ
 a prince, or chief שָׂר
 perfection תָּם
 soap

soap	בִּלְיָה
the throat	גְּרוֹן
vileness	זָלוּת
a window	חֲלוֹן
a tabernacle	סִכָּה
opportune, seasonable	עֵתִי
a volume	מִגְלָה
praise	תְּהִלָּה
a covering	מִסְכָּה
a prayer	תַּפִּלָּה

7. *Nouns whose second radical is like the third and the first radical is repeated after the second.*

a wheel	גִּלְגָּל
an eye-lid	עַפְעָף

8. *A few Nouns consist of four or five radicals.*

a belt	אַבְגֵּט
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purple	אַרְגָּמָן
iron	בְּרִזָּל
a storm	זֶלַעַף
a garden	פֶּרֶדֶס

VERBS.

Verbs whose radicals are always retained, (see page 147, &c.)

to lose	אָבַר
to collect, aggregate	אַגַּר
to take, or grasp	אָחַז
to become an enemy	אִיב
to eat	אָכַל
to say or tell	אָמַר
to gather in, assemble	אַסַּף
to trust	בָּטַח
to swallow	בָּלַע
to redeem	גָּאֵל
to be high, lofty, &c.	גָּבַה
to perish	נָוֶה
to tread	

to tread	דָּרַךְ
to break down	הָרַס
to remember	זָכַר
to sin, transgress	חָטָא
to dip, bathe	טָבַל
to renounce	יָאֵשׁ
to suck	יָנַק
to add	יָסַף
to be right, &c.	יָשַׁר
to sleep	יָשַׁן
to long	כָּמַה
to write	כָּתַב
to gather, collect	לָקַט
to fill	מָלָא
to find	מָצָא
to prophecy	נָבֵא
to traffick	סָחַר
to entreat	עָתַר
to separate, &c.	פָּלַא
to pass	פָּסַח
to examine	צָרַף
to call, cry out, &c.	קָרָא

to slander	רָגַל
to break	שָׁבַר
to wonder	תָּמַה

Verbs of which radicals are *dropped* or *exchanged* in the CONJUGATION, (see page 194.)

1. *Verbs whose first radical being a ל, or a נ, is occasionally dropped.*

to take	לָקַח
to bruise, or grind	לָחַט
to shine	נָגַה
to touch	נָגַע
to approach	נָגַשׁ
to plant	נָטַע
to impose, or lay on	נָטַל
to keep, preserve	נָטַר
to leave, forsake	נָטַשׁ
to alienate	נָכַר
to cut, or pluck off	נָמַל
to fall	

to fall	נָפַל
to spread, &c.	נָפַץ
to arrange	נָקַם
to bite	נָשַׁךְ
to embrace, or kiss	נָשַׁק
to break, demolish	נָתַץ

2. *Verbs whose first radical being a ה, is occasionally dropped.*

to give provender, &c.	יָבַל
to know	יָדַע
to bring forth	יָלַד
to found, establish	יָסַד
to form	יָצַר
to pour	יָצַק
to go down	יָרַד
to sit, dwell	יָשַׁב

3. *Verbs whose medial radical being a ה, or ו, is occasionally dropped.*

to hasten	אוּץ
-----------	------

to come	בּוֹא
to consider	בּוֹן or בִּין
adapt, establish	כּוֹן
to run, or race	רוּץ
to return	שׁוֹב
to enquire	תּוֹר

4. *Verbs whose last radical being a ה is dropped or exchanged.*

to reveal	גָּלָה
to strew	זָרָה
to cover	כָּסָה
to be weary, or tired	לָאָה
to make, or do	עָשָׂה
to command	צָוָה
to hope	קָוָה
to see, or perceive	רָאָה
to drink	שָׁתָה

5. *Verbs whose first radical being a נ, and the last*

last a ה, are occasionally dropped or exchanged.

to sprinkle	נָזַח
to incline, &c.	נָטַח
to smite	נָכַח
to try, or prove	נָסַח
to liberate	נָקַח

6. Verbs whose third radical being like the second is occasionally dropped.

to snatch	בָּזַח
to shear	בָּזַח
to pity	חָנַח
to move	נָדַח
to surround	סָבַח
to judge	פָּלַח
to sing, chaunt	רָנַח
to waste	שָׂחַח
to harrow	שָׂחַח
to perfect	תָּמַח

7. Verbs whose third radical is a ה dropped, or the first and second repeated.

to be angry	חָרַח
to embellish	יָפַח
to be mad	לָחַח
to hesitate	מָחַח
to prostrate	סָלַח
to wander	תָּעַח

PARTICLES.

Of the Particles, some are declinable, others remain unaltered, (see page 307.)

1. Particles which are declinable, by admitting the pronominal fragments.

after, afterwards	אַחֲרַי
where?	אַיִה
unless	

unless אֲפֶם
 near אֶצֶל
 alone בֶּדֶד or לְבַד
 behold ! lo ! הִנֵּה or הִנּוּ
 all כָּל
 as, like כְּמוֹ
 much, or greatly מְאֹד
 to-morrow מָחָר
 against נֶגֶד
 opposite זָכָח
 about סָבִיב
 upon עָלַי or עַל
 with, together עִם
 more, yet עוֹד
 within (gen. תוֹךְ)
 under, instead תַּחַת

2. *Particles which remain unaltered.*

but אֲבָל

O that ! אֲבִי
 alas ! אֲהָהּ or וְאִי
 where ? אִי
 wo ! O ! אִי
 how אֵיךְ
 only, but אֲךֹּ
 if אִם
 so be it, or truly אֲמֵן
 where ? אֲנִה or אֵן
 O that ! אֲנֶא or נָא
 perhaps הֲכִי
 out חוּץ
 in vain חֲנֹם
 that, because כִּי
 what ? מֶה or מִן
 continually שָׁלָה
 now עַתָּה
 here פֹּה or פֹּא
 once פְּעַם
 yesterday אֶתְמֹל or תְּמֹל

Observe, the particles are entire roots generally.

APPENDIX.

APPENDIX.

Some observations, followed by a general rule for teaching to read unpointed Hebrew works with ease, accuracy, and general satisfaction. They are intended for those who have acquired a competent knowledge of Hebrew grammar.

In every language the *different* appropriated VOWELS added, according to its genius, to the SAME consonants make the different words belonging to that language. In English, for instance, the consonants g-d, with different vowels, make God, good, or goad. B-d may make bad, bed, bid, or bud. B-l, ball, bell, bill, bull. H—d, head, heed, hood, hod, had, hide, hid. H-g, hag, hog, hug. W-l, wall, well, &c. which words may be nouns or verbs, and so on.

In Hebrew, (as well as in other oriental languages,) the letters being all consonants, the same assemblages of letters with the *different* appropriate vowel-points, make the different words, even in

their primary state, as אב may make אָב or אֵב ; אַם may make אֵם , אָם , or אִם ; און may make אִין or אָין , זָכר or זָכֵר , and many other instances inserted in the preceding vocabulary.

In the DECLENSION of nouns the same assemblages of consonants is often the plural of quite different nouns ; as יָמִים may be יָמִים (the plural of יוֹם) or יָמִים (of יָם) or יָמִים (mules). בָּנִים , may make בָּנִים (of בֵּן) or בָּנִים (of בָּנָה , a builder.) In the singular the genitive is often distinguished by the points ; and so is בְּנֵי from בָּנִי , and בְּנֵי ; and these from בְּנֵי , בָּנִי , and בְּנֵי , and so of the others.

In the CONJUGATION of all the verbs *different* persons of *different* tenses of the *different* FORMS have the SAME assemblage of consonants which are readily known by the points. The same letters may be different *infinitives* of different *forms* ; and in every tense some persons are like nouns with the pronominal affixes, or *particles*, but, by the points they are all easily known.

From

From the preceding observations, it is evident that to read even one word with any other vowel-points but those belonging to it, may often produce blasphemies or absurdities ; and if the points were not attended to, the Hebrew, which is the clearest and most certain of all languages, would cease to be a language, and become an unintelligible jargon.

But among other reasons, as time is so precious, that it has no equivalent, despatch or expedition in writing is desirable ; so when the nature of the Hebrew language is known, the vowel-points may be safely omitted ; and then compositions become so concise and comprehensive, that no laconism can reach : it is a kind of stenography to the mind, compressing a great deal in a little room ; but learners cannot practise this mode until they are acquainted with the language ; for, it is indispensably requisite to attend to this GENERAL rule, adopted from time immemorial, namely *to read the UNPOINTED HEBREW like the pointed* ; for which every part of this work will, I humbly hope, be found to be of essential service.

CONCLUSION.

CONCLUSION.

The Author of this work having now endeavoured to accomplish all that was proposed, begs leave only to remind those engaged in the study of the language it professes to teach, that their acquisitions may be applied to the cultivation of the holy scriptures with most advantage.

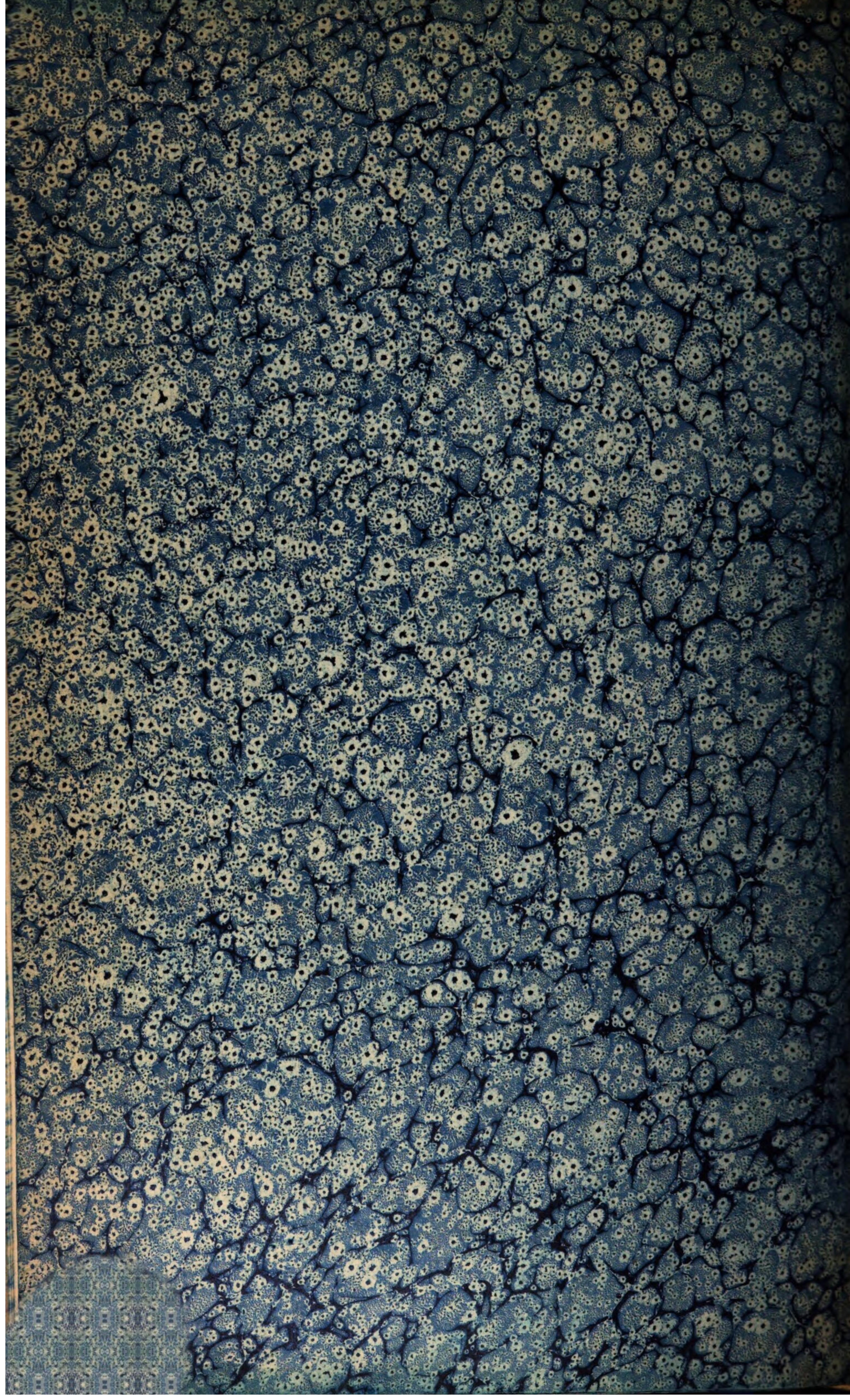
In leading them through the "STRAIGHT PATH," care has been taken to direct their attention to some important passages, the value of which is greater than commonly perceived, leaving, as usual, more to be understood than meets the eye or the ear. And as, by consulting the sacred volume, in its original purity, misconceptions are prevented or cured, so every sincere inquirer after truth will eventually be enabled to know and remember with pious gratitude, that the *invisible* Author of revelation is the CREATING ARCHITECT and ETERNAL SUPERINTENDENT of the Universe:

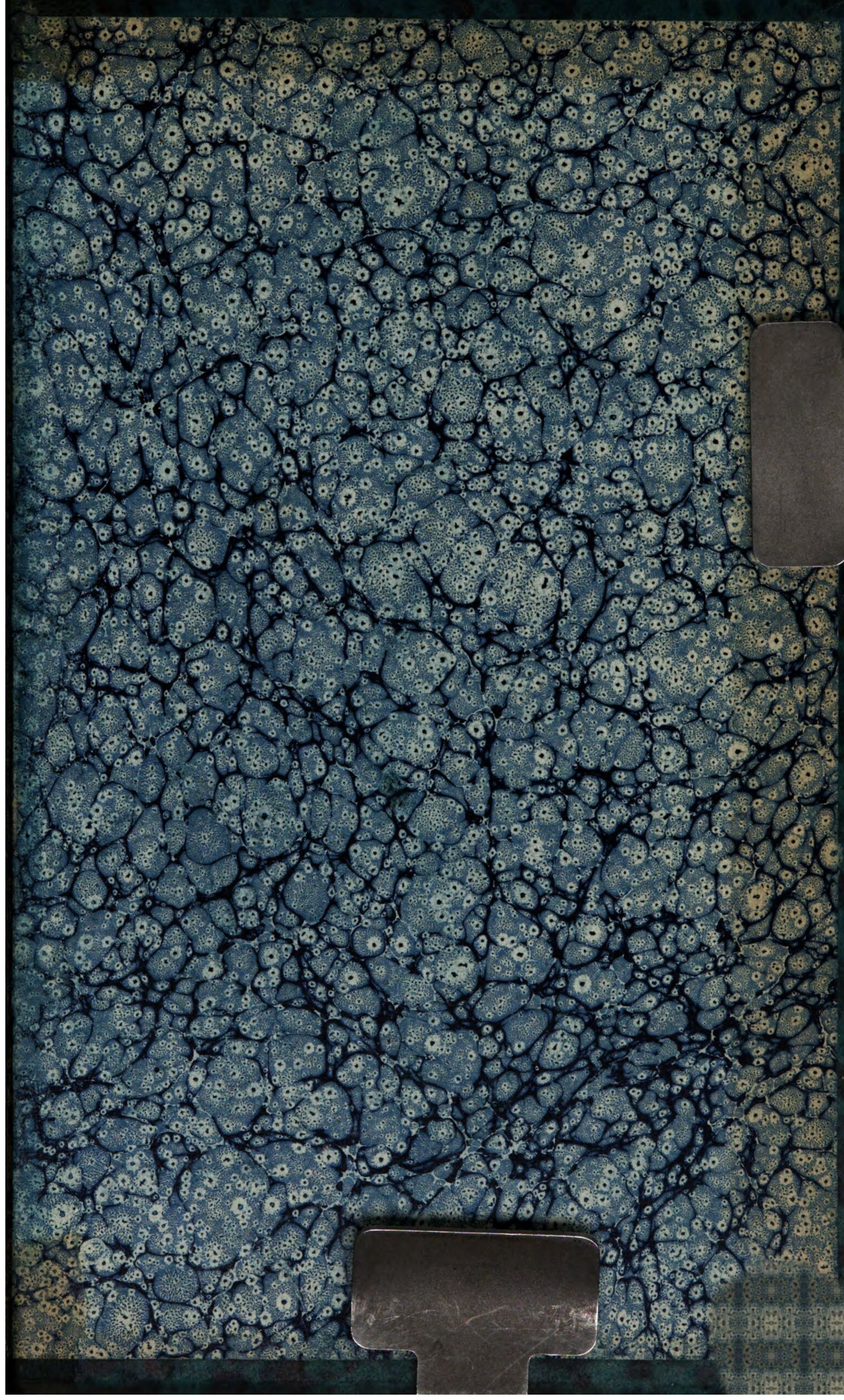
תכתב זאת לדור אחרון ועם נברא יהלל יה:

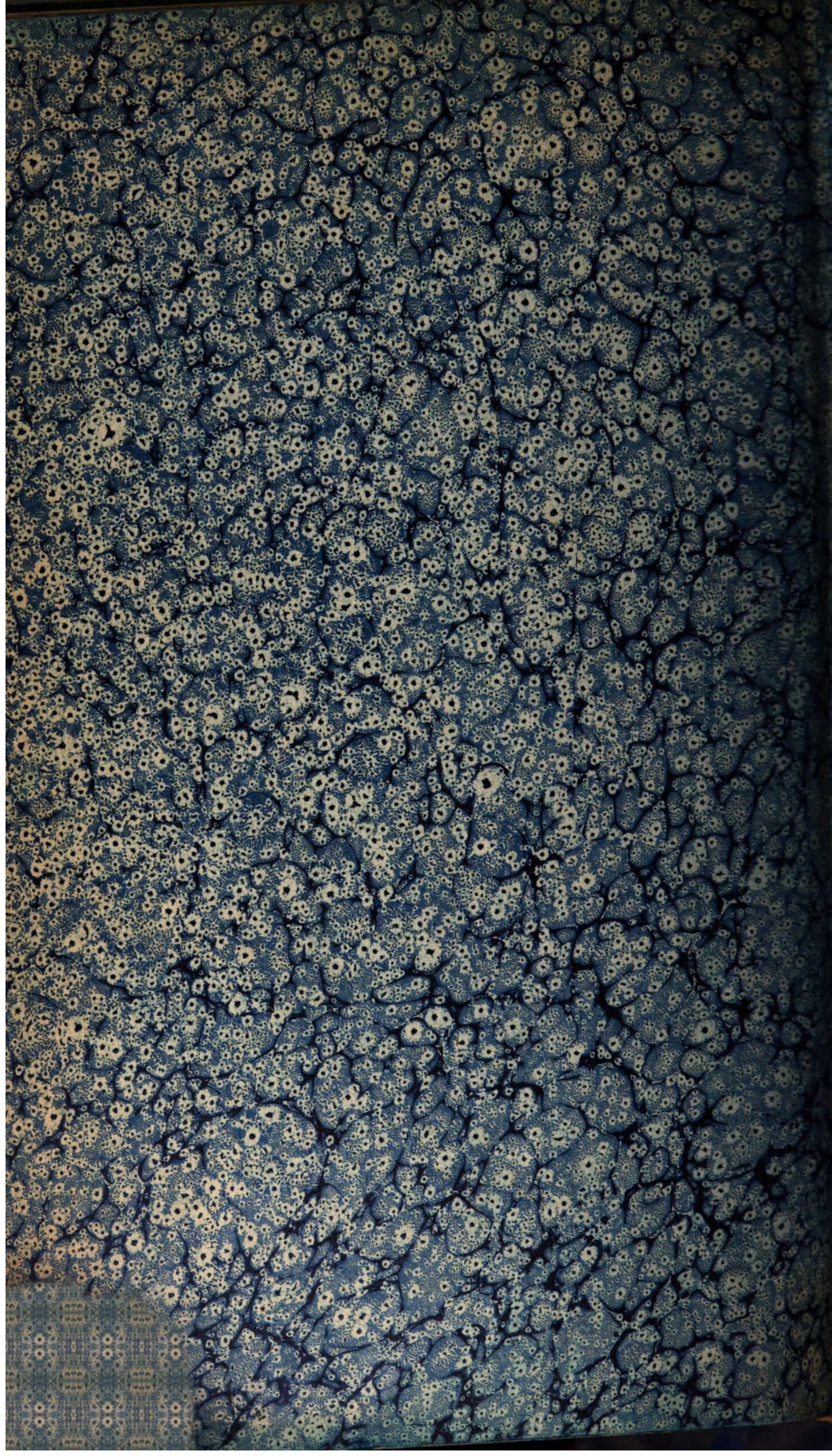
Psalm cii. v. 18.

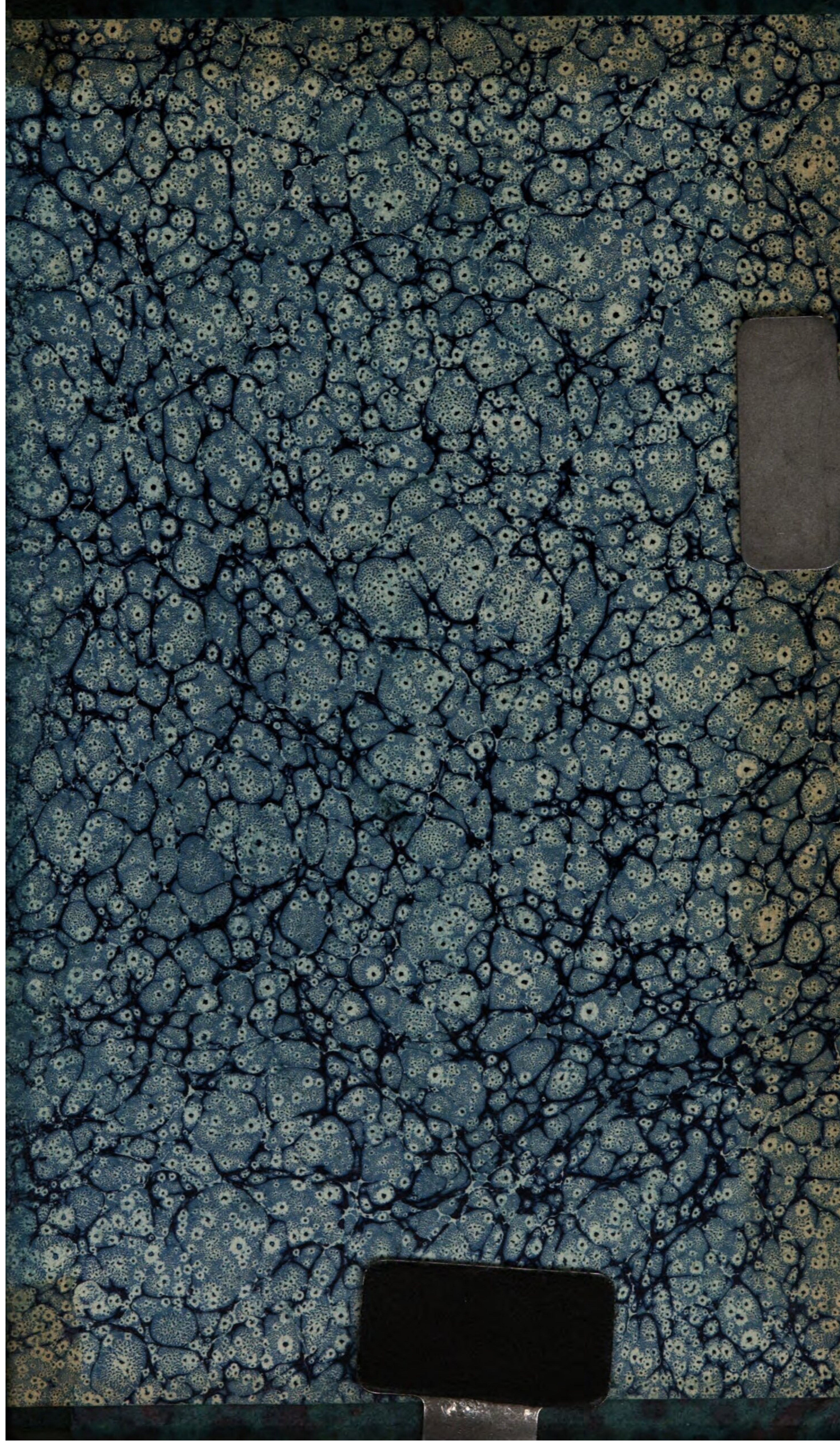
THE END.

ח"ל









Bolaffey, H. V.

An easy grammar of the primaeval language commonly called hebrew entitled
on the 'straight path' to real knowledge With notes, philological and
illustrative

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